

THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XVIII.—NEW SERIES, No. 678.]

LONDON: WEDNESDAY, OCT. 27, 1858.

PRICE UNSTAMPED. 3d.
STAMPED..... 6d.

THE AUTUMNAL MEETING of the **SURREY MISSION SOCIETY** (Established 1797), for Spreading of the Gospel throughout the Country, will be held on **WEDNESDAY, 27th October, 1858**, at the **CONGREGATIONAL CHAPEL, REIGATE**.

The Rev. **THOMAS AVELING**, Minister of the Congregational Church, Kingland, will Preach in the Morning, at Half-past Eleven.

THE PUBLIC MEETING of the Society will be held in the Evening. The Chair to be taken at Half-past Six. Ministers from different parts of the County will Address the Meeting. Dinner and tea will be provided.

Trains from Reigate Town will leave London-bridge station at 9:30, 11:30, 3:45, 4:50, and 5:30.

NEW CONGREGATIONAL CHAPEL, RECTORY-PLACE, WOOLWICH.

The **INSCRIPTION STONE** of the above New Place of Worship, in Rectory-place, will be laid, D.V., on **WEDNESDAY, the 3rd of November next**, by **GEORGE ALFRED LLOYD, Esq.**, of Sydney, New South Wales.

The Revs. A. Tidman, D.D., of London; J. Spence, D.D., of London; S. Martin, of Westminster; Charles Gilbert, of Erith; and other Ministers, are expected to take part in the Services. The Services to commence at Two o'clock, p.m., precisely.

In the evening of the same day, a **TEA MEETING** will be held in the **TOWN HALL, WILLIAM-STREET**, at Half-past Five o'clock precisely. Tickets, One Shilling each.

A **PUBLIC MEETING** will afterwards be held at the same place, at Seven o'clock. The Revs. John Campbell, D.D., of London; George Smith, of Poplar; Dr. Tidman, G. A. Lloyd, Esq., and other friends from London, Woolwich, and the neighbourhood, are expected to deliver addresses.

Christian Friends of all denominations are most cordially invited.

WILLIAM GILL, Pastor.
T. R. RICHARDSON,
THOMAS SMART,
WILLIAM IRWIN,
ROBERT DEVONSHIRE,
JAMES PEARCE,

Deacons.

Vestry Room, William-street,
23rd October, 1858.

UNIVERSITY of LONDON, CONVOCATION.

In consequence of a Communication from her Majesty's Government, a **MEETING of CONVOCATION** is hereby convened, to be held at **BURLINGTON HOUSE** on **WEDNESDAY, Nov. 10**, at One o'clock, p.m., to nominate a list of **SIX PERSONS** for the purpose of being submitted to her Majesty for selection therefrom of **TWO FELLOWS** of the University.

Members of Convocation desirous of proposing Candidates are requested to forward their Nominations to the Registrar on or before **Wednesday, Oct. 27th**, in order that they may be included in the Circular and Voting-paper, which will then be issued.

The following Graduates are qualified as Members of Convocation: namely, all Doctors of Laws, Doctors of Medicine, and Masters of Arts, all Bachelors of Laws and Bachelors of Medicine of two years' standing, and all Bachelors of Arts of three years' standing.

By order of the Senate,

WILLIAM B. CARPENTER, M.D.,
Burlington House, W., Oct. 20, 1858. Registrar.

HOMERTON COLLEGE.

The next Session commences **JANUARY 3rd, 1859**. Young men between the ages of Eighteen and Thirty, and young women between Seventeen and Twenty-five, desirous of being trained as Teachers in connexion with the Congregational Board of Education, are eligible for admission. Towards the expense of board, lodging, and instruction, the fee of £12, for the term of one year, is paid by monthly instalments.

Applications for admission into the College and for Teachers to be addressed to the Rev. W. J. Unwin, M.A., The College, Homerton, London, N.E.

The training prepares Teachers for Infant and Juvenile Schools, whether for boys and girls separately or mixed.

THE ASYLUM for IDIOTS, EARLSWOOD, REDHILL, SURREY.

Instituted October 27, 1847, for the Care and Education of Idiots, especially in the earlier periods of life.

THE AUTUMNAL ELECTION of this Charity will occur **To-morrow, the 28th instant**, at the **LONDON TAVERN, BISHOPSGATE-STREET**, for the purpose of **ELECTING TWENTY APPLICANTS** from the list of 160 Candidates.

Sir GEORGE CARROLL in the Chair.

The Poll will commence at Twelve o'clock, and close at one precisely. The elections will regularly occur in April and October. Persons becoming subscribers may vote immediately. JOHN CONOLLY, M.D., D.C.L., Gratuities; ANDREW REED, Secretaries.

N.B. The Board request a perusal of the last Report, which may be had gratuitously on application at the Office, 29, Poultry, where Subscriptions will be thankfully received, and all needed information cheerfully supplied.
Office, 29, Poultry, E.C. October, 1858.

TO the MEMBERS of the NATIONAL PROVIDENT INSTITUTION.

LADIES AND GENTLEMEN,

I take the liberty to solicit your Votes for the **VACANT SEAT** in your **DIRECTION**.

Having been one of your Auditors twelve years, I have become intimately acquainted with the working of our excellent Institution.

The numerous promises of support already received are highly encouraging.

Yours respectfully,

ROBERT GAMMAN.

11, King Edward's-road, Hackney, and

Storehouse-wharf, Ratcliff.

A SUBSCRIBER to the NONCONFORMIST wishing to Divide his Subscription, will allow the first two day's reading to a gentleman disposed to join him on these terms.

THE VOTE BY BALLOT.

The **FRIENDS of the BALLOT** in the PROVINCES, are earnestly requested to **AGITATE the BALLOT QUESTION** in their neighbourhood. The Ballot Society will supply Forms of Petition. Requisitions to Members, Tracts on the Ballot, and all other information and advice gratis.

Deputations from the Society will attend Public Meetings without cost to the Promoters. All applications to be made to

WM. WICKHAM, Honorary Secretary.

Ballot Society's Office, 5, Guildhall-chambers,
Basinghall-street, London, E.C.

THE Rev. T. E. NOYES, B.A., of Creaton, Northamptonshire, will be pleased to **RECEIVE TWO or THREE YOUNG MEN** into his FAMILY, to Prepare for College. Full particulars and testimonials will be furnished on application.

SCHOLASTIC.—A respectable **YOUNG MAN** can be received as **PARTNER** in a plain **COMMERCIAL BOARDING SCHOOL**, provided he has had experience in Tuition, and has 100*l.* at command. Decided piety indispensable. The Advertiser is a Dissenting Minister. Number of Boarders, Thirty-two.
Address, R. W., Post-office, Stevenage.

MEDICAL PUPIL.—A **SURGEON** long established, and the Medical Officer of a populous district, has a **VACANCY** for an **APPRENTICE**. He will board with the Family, be kindly treated, and have abundant opportunities of gaining a perfect knowledge of all the preliminary Branches of the Profession. Premium for five years 105*l.*, and the last two may be passed at the Hospital if desired.
Address M. D., 8, Argyle Place, London, W.

TO CHEMISTS and DRUGGISTS.—**WANTED**, an **ASSISTANT**, accustomed to Country Trade. A Dissenter preferred.
Apply, with references, &c., to J. B. Pratt, Newbury, Berks.

EMPLOYMENT WANTED by a COMMERCIAL MAN, a Member of the Church of Christ, to **SUPERINTEND or CONDUCT a WHOLESALE or RETAIL BUSINESS**, in Town or Country.
Address, B.A., No. 7, Heathcote-street, Mecklenburg-square.

TO DRAPERS.—**WANTED**, in a respectable Family, a **YOUTH as APPRENTICE**, or one who has some knowledge of the business would be treated with.
Address, A. B., Post-office, Leicester.

A RESPECTABLE FEMALE, of middle age, wishes an **ENGAGEMENT** to Attend upon an **INVALID LADY**, Young Ladies, or a Little Boy, Superintend the Housekeeping, or any other capacity, where confidence and trust could be fully relied upon. Has lived in a distinguished family some years. Unexceptionable references.
Address, A. W., Post-office, Moorgate-street, E.C.

WANTED, an **ASSISTANT** in the **TEA, GROCERY, and PROVISION TRADE**.
Apply to J. H. Conway, Abergavenny.

TO GROCERS. **WANTED** by a respectable **YOUNG MAN**, Age Thirty-four, a Situation in the above Line, as **COUNTERMAN**, or to Manage a Branch Establishment, where implicit confidence is required. A member of a Christian Church.
Address W. S., Mr. Smith's, Blockley, Worcestershire.

BRICE and SONS, DRAPERS, NORTH-AMPTON, have **VACANCIES** for an efficient **YOUNG MAN**, a clever **FEMALE ASSISTANT**, and promising **YOUNG LADY as APPRENTICE**.

TO GROCERS and PROVISION DEALERS. **WANTED**, by a respectable **YOUNG MAN**, a **SITUATION as ASSISTANT**, First or Second Hand. Has had good experience, and can have two years' good character from his last employer.
Address, C. W., 9, Tyler-street, Regent-street, London, W.

WANTED, by a respectable **YOUNG MAN**, a **SITUATION**. Has been accustomed to a good country trade.
Apply to X. Y., Post-office, Warminster, Wilts.

PIANOFORTES EXTRAORDINARY at **MOORE and MOORE'S**, 104, Bishopsgate-street Within. These are first-class Pianos, of rare excellence; possessing exquisite improvements recently applied, and which effect a grand, pure, and beautiful quality of tone that stands unrivalled. Prices from eighteen guineas. First-class Pianos for hire, with easy terms of purchase.

BEST COALS, 25s.—GAMMAN, SON, and CARTER solicit orders for the best **Hetton's, Stewart's, or Lambton's** Wallend Coals, screened, at 25*s.*; or Good Seconds at 23*s.* per ton, for cash.
Store House-wharf, Ratcliff, and King Edward's-road, Hackney.

COALS.—By Screw and Railway.—**HIGHBURY and KINGSLAND COAL DEPOTS.**—**LEA and COMPANY'S HETTON'S and HASWELL WALLSEND**, the best House Coals, 24*s.* per ton, direct from the Collieries by screw-steamers; Hartlepool, 23*s.*; Silkestone, first class, 22*s.*; second class, 21*s.*; third class, 20*s.*; Clay Cross, first class, 21*s.*; second class, 19*s.*; Barnsley, 18*s.* per ton, net cash. Delivered, screened, to any part of London.—Address, **LEA and CO.**, Chief Offices, North London Railway Stations, Highbury, Islington, and Kingland.

LADIES' SCHOOL, NEWPORT PAGNELL.

Mrs. F. W. HEATHCOTE begs to announce that she has **TWO or THREE VACANCIES** in her Establishment.

The course of instruction combines a sound English education in all its branches, with French, Music, German, Singing, Drawing, &c., by the most efficient teachers. Two foreigners are resident in the house. The domestic comfort and health of the pupils receive the most careful attention, and the house is airy, and in a healthy situation. Half term, November 11.

Prospectuses and references forwarded on application.

DEPOSITS RECEIVED—ADVANCES MADE.

THE LONDON INVESTMENT COMPANY (Limited), 36A, MOORGATE-STREET, allow **FIVE PER CENT.** on all **DEPOSITS**, and make **Advances** from 20*l.* to 1,000*l.* on Mortgage Deposits of Deeds, Bills of Sale, or other Security, on moderate terms, repayable by easy instalments.

ANDREW JAMES ROBY, Managing Director.

DEPOSIT and DISCOUNT BANK.

FIVE PER CENT. is paid on all Sums received on **DEPOSIT**. Interest paid Half-yearly.

The Right Hon. the Earl of DEVON, Chairman.

Offices: 6, Cannon-street West, E.C. G. H. LAW, Manager.

BANK OF DEPOSIT,
ESTABLISHED A.D. 1844.

3, FALL MALL EAST, LONDON.

Parties desirous of Investing Money are requested to examine the Plan of the Bank of Deposit, by which a high rate of interest may be obtained with ample security.

Deposits made by Special Agreement may be withdrawn without notice.

The Interest is payable in January and July.

PETER MORRISON, Managing Director.

Forms for opening Accounts sent free on application.

THE BRITISH WEST INDIA COTTON and FIBRE COMPANY.

(Limited Liability.)

Capital 5,000*l.* in 10*l.* Shares.

OFFICE in LONDON—10, REGENT-STREET.

Inquiries and experiments recently made in Jamaica have satisfied the projectors of this company that the raw materials, so much required by our Cotton and Linen Manufacturers, may be raised in Jamaica and the other British West India Colonies, in very large quantity, of very superior quality, and at a cost less than that now paid to the slaveowners of America and the Brazils.

Whilst others, therefore, are very wisely and very energetically making experiments in Africa, the East Indies, and other parts of the world; we purpose to work in the British West Indies on a scale sufficiently large to ensure satisfactory returns to capitalists, without subjecting any one to considerable risk.

About 500*l.* have been expended in the experiments already made, and beyond this sum no further expenditure will be incurred until the whole amount of 5,000*l.* has been subscribed; nor will the subscribers be called on for any payment until the subscription list has been filled up, when a meeting will be convened for the appointment of Directors, by and from among the Subscribers.

Those persons who may think this object deserving encouragement and support, will be good enough to address the Secretary, 10, Regent-street.

ESTABLISHED 1847.

Third Bonus—37*l.* per Cent. in cash.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.

32, NEW BRIDGE-STREET, BLACKFRIARS, LONDON.

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UNION BANK of LONDON, TEMPLE BAR.

SOLICITORS.

Messrs. WATSON and SONS, 12, Bowdler-street, Fleet-street.

SURVEYOR.

THOMAS TURNER, Esq., 9, Walbrook.

AUDITOR.

JOHN MANN, Esq., 4, Charterhouse-square,

1857—Annual Income, 53,453*l.*

All the Profits belong to the Members, and are divided Triennially.

Profits paid in Cash, added to the Assurance, or Premiums Reduced, at option.

Policies for the whole term of Life, effected during the present year, will share in the next Triennial Bonus.

JAMES INGLIS, Secretary.

ACCIDENTS OF EVERY DESCRIPTION.
1,000. IN CASE OF DEATH, OR
A FIXED ALLOWANCE OF 6L. PER WEEK
IN THE EVENT OF INJURY.

may be secured by an Annual Payment of 3l. for a Policy in the
RAILWAY PASSENGERS' ASSURANCE
COMPANY.

A Special Act provides that persons receiving compensation from this Company are not barred thereby from recovering full damages from the party causing the injury; an advantage no other Company can offer.

It is found that ONE PERSON in every FIFTEEN is more or less injured by Accident yearly. This Company has already paid as compensation for Accidents 27,988l.

Forms of Proposal and Prospectuses may be had at the Company's Offices, and at all the principal Railway Stations, where, also, Railway Accidents alone may be insured against by the Journey or year.

NO CHARGE FOR STAMP DUTY.
Railway Passengers' Assurance Company,
Office, 3, Old Broad-street, London. (E.C.)
WILLIAM J. VIAN, Secretary

MUTUAL LIFE ASSURANCE.
THE WHOLE PROFITS DIVIDED AMONGST THE ASSURED.

THE SCOTTISH EQUITABLE LIFE ASSURANCE SOCIETY.
Instituted 1831.

Incorporated by Special Act of Parliament.

The next INVESTIGATION into the AFFAIRS of the SOCIETY, in order to the Declaration of a Bonus, will be made at 1st MARCH, 1859, when all Policies then of Five Years' endurance will receive Additions.

These additions may, in the option of the Assured, be applied thus:—

1. They may be added to the sum payable at death;
2. They may be commuted into a present payment; or,
3. They may be applied in reduction of the future Premiums.

The following was the position of the Society at 1st March, 1858:—

Amount of Existing Assurances	£4,957,144
Annual Revenue	182,717
Accumulated Fund	1,099,400

Copies of the last Report may be had at the Head Office, or from any of the Society's Agents.

Head Office, 26, St. Andrew-square, Edinburgh.
ROBT. CHRISTIE, Manager.
WM. FINLAY, Secretary.

London Office, 26, Poultry.
ARCH. T. RITCHIE, Agent.

LOANS WITHOUT INQUIRY FEES.

MONEY.—LOANS from 20l. to 500l. transacted promptly and confidentially by the **MUTUAL LOAN FUND ASSOCIATION** (Incorporated 1850), 14, Great Russell street, Covent-garden, W.C. Proposal Forms, with the scale of stated charges, gratis, or forwarded on receipt of stamped directed envelope.

HENRY ARROW, Secretary.

MONEY to LEND in CONNEXION with LIFE ASSURANCE.

For particulars apply to the **CONSOLIDATED ASSURANCE COMPANY**, 45, Cheapside, E.C.

D. MACGILLIVRAY, Actuary and Secretary.

LOANS. (any locality easy of access and within 100 miles of London), in sums from 20l. to 1,000l. ADVANCED for any period not exceeding Ten years, either with or without a life policy, at the **NEW NATIONAL ASSURANCE and LOAN COMPANY**, 454, Oxford-street, Bloomsbury, W.C.

THOMAS BOURNE, Resident Secretary.

IMMEDIATE CASH ADVANCES.—Money
Lent on Personal Security, Leases, &c.

SUMS from 10l. to 300l. ADVANCED two or three days after application, for two years, one year, or six months (repayable by weekly, monthly, or quarterly instalments); and good Bills Discounted. Charges moderate, and strict confidence observed.

LONDON and PROVINCIAL LOAN COMPANY; Office, 60, Goswell-road, London. Open daily from Nine till Six.

Form of application and prospectus (gratis) on receipt of a stamped envelope.

H. FLEAR, Manager.

BENETFINK'S IRONMONGERY
is the Best and Cheapest.

BENETFINK'S CUTLERY
is the Best and Cheapest.

BENETFINK'S ELECTRO-PLATE
is the Best and Cheapest.

BENETFINK'S IRON BEDSTEADS
are the Best and Cheapest.

BENETFINK'S GAS FITTINGS & LAMPS
are the Best and Cheapest.

BENETFINK'S ILLUSTRATED PRICED CATALOGUES Gratis.
BENETFINK and CO., 89 and 90, CHEAPSIDE.

CUTTING'S ELECTRO-PLATED TABLE FORKS and SPOONS, 14s. half dozen; Dessert Spoons and Forks, 10s.; Tea Spoons, 6s. 6d.; Tea Pots from 12s. to 40s.; Cruet Stands, with cut glasses, from 10s. to 65s.; Pillar and Chamber Candlesticks.

CUTTING'S STRONG NICKEL SILVER TABLE SPOONS and FORKS, 4s. 6d. half doz.; Dessert Spoons and Forks 3s. 6d.; Tea Spoons 1s. 6d. half dozen; extra strong, very best Nickel Silver Table Spoons and Forks, 8s.; Dessert Forks and Spoons, 6s. 6d.; Tea Spoons 2s. 6d. and 3s. 6d. half dozen; extra strong, very best Nickel Silver Queen Pattern Table Spoons and Forks, 12s.; Dessert Spoons and Forks, 9s.; Tea Spoons, 5s. half dozen.

CUTTING'S SUPERIOR TABLE KNIVES
Ivory balance handle, from 12s. to 40s. per doz.; Dessert ditto, from 11s. to 30s. per doz.; Carvers from 4s. 6d. to 8s. 6d. per pair; Kitchen, Cooks, Bread Knives, Steels, Knife-sharpeners, &c.

CUTTING'S POLISHED STEEL FENDERS
and BRONZEDitto, Fire Irons from 1s. 9d. to 50s.; Metal Tea-pots from 1s. 6d. to 12s.; Saucepans, Stewpans, Boilers, Coal Vases, Tea-trays, Glass Chandeliers, Moderator Lamps, from 6s. 6d. to 6l. 10s.; Travelling and other Baths.

CUTTING'S IRONMONGERY ESTABLISHMENT, 271, Oxford-street, London. Goods sent to all parts of the Kingdom, Carriage Free.

SPENCE'S BUSINESS POLICY,
SMALL PROFITS AND QUICK RETURNS.

SPENCE'S SILKS
FOR THE PEOPLE.

SPENCE'S SHAWLS
FOR THE PEOPLE.

SPENCE'S MANTLES
FOR THE PEOPLE.

SPENCE'S FANCY DRESSES
FOR THE PEOPLE.

SPENCE'S RIBBONS
FOR THE PEOPLE.

SPENCE'S HOSIERY
FOR THE PEOPLE.

SPENCE'S DRAPERY
FOR THE PEOPLE.

DRAPERS, MILLINERS, and DRESS-MAKERS, supplied with Cut Lengths at the Lowest Trade Prices.

Any Article not approved of, will be readily EXCHANGED—the object of the Proprietors being to gain the CONFIDENCE of PURCHASERS, and warrant their RECOMMENDATION of the Establishment to their Friends and the Public.

All Goods marked in Plain Figures, so that one uniform price is charged to all.

SPENCE AND CO.'S WAREHOUSE, 77 AND 78, ST PAUL'S CHURCHYARD.

MONEY! MONEY!! MONEY!!!

GENTLEMEN wishing to SAVE MONEY should patronise J. SMITH'S Superfine Woaded BLACK CLOTH SUITS, 4l. 8s.

OBSERVE 1—38, LOMBARD-STREET.

GENTLEMEN, if you want a treat, try **JAMES'S PATENT TROUSERS**, a perfect and elegant fit, falling gracefully over the instep, with or without straps, giving that freedom and comfort so necessary in walking or riding. If you try them once, you will never change your tailor. The texture and pattern are the best the English Market can produce. The price 17s. 6d. to 25s.

10, Vernon-place, Bloomsbury-square.

HYAM and CO.'S BELT DRESS, 10s. 6d.—SCHOOL SUIT, 15s. 6d.—All that can possibly be desired in Material, Design, Make, and Ornamentation, will be found in the Child's Dress and Boy's Suit of HYAM and CO., and Parents and Guardians could not have a more favourable opportunity of economically attiring the young members of their family circle. Gentlemen are recommended to purchase the **NEW GUINEA COAT and VEST**, and the **TRUE-FITTING TROUSERS and VEST** at a Pound.

A BELT DRESS or a SCHOOL SUIT will be forwarded to any part of the kingdom on receipt of a Post-office Order for the same, accompanied by the following particulars. Age, Height, Width in Inches round Chest, do. Waist length of Sleeve from centre of back, and entire length of Trousers.

HYAM and Co.'s STOCK of READY-MADE CLOTHING is the largest and most varied in Great Britain, comprehending as it does every possible description of Attire. All the articles are designed and made in strict accordance with the prevailing styles of the day.

HYAM and Co.'s CLOTHING for CHILDREN, BOYS, and YOUTHS has ever gained favour in the eyes of the public. A private room is connected with this department for inspection and fitting on; and here it will be seen that adaptation to age is strikingly brought out.

HYAM and Co.'s ORDERED DEPARTMENT contains all the finest fabrics of the British and Continental Manufactures. The artists, &c., employed in the Design and Make of these excellent materials are the first in the trade. A trial will prove these statements strictly true.

NOTICE.—The extensive Bespoke, General, Wholesale, and Export Trades of HYAM and Co. yield the Proprietors such advantages as enable them to supply their goods at a saving to all purchasers of from 20 to 30 per cent. All goods are marked in plain figures the lowest selling price from which no deduction can be made. Any garment bought either ready-made or to measure, will be exchanged, or others made in lieu, if not worn or injured.

HYAM and CO.'S ESTABLISHMENTS:
LONDON: 86, OXFORD-STREET, WEST-END
Birmingham: 24, New-street; Leeds: 42, Briggate.

SYDENHAM TROUSERS, 17s. 6d. The enterprise of introducing these articles of apparel to an immense sphere of use, upon which alone the price at which they were announced could hold out the hope of commercial practicability, has served in its success to stimulate the revival of that superior class of Woollen Manufactures for which Great Britain was formerly so distinguished, but which sunk into decay under the pressure of erroneous principles of economy. The SYDENHAM TROUSERS are not put forward as exceedingly low in price, but they are most unequivocally announced as far the lowest in price of anything which can compete with them for the quality of material and workmanship.

Inventors and Sole Makers, **SAMUEL BROTHERS**, 29, Ludgate-hill.

SYDENHAM TOP COAT, 42s.—This Coat, which is constructed without shoulder seams, is therefore exempt from the strain and restraint imposed upon the arms and shoulders by most Great Coats. It is perfectly waterproof and very durable, retains its gloss and brightness of colour, and is warm without being heavy.

SAMUEL BROTHERS, 29, Ludgate-hill.
SYDENHAM FULL-DRESS SUIT, 80s. Complete.—Comprising Coat, Waistcoat, and Trousers, of superfine Saxony black cloth, or the Waistcoat of silk.

SAMUEL BROTHERS, 29, Ludgate-hill.
SYDENHAM TROUSERS, 17s. 6d. Fifth year of their appreciation and success.

SAMUEL BROTHERS, 29, Ludgate-hill.
SYDENHAM CLERICAL SUIT; Trousers, 17s. 6d.; Waistcoat, black corded, 12s. 6d.; Frock Coat, black or steel 50s.; Overcoat, black or steel, 42s. to 70s., according to lining and trimming. If perfectly plain, the Top Coat at 42s. is of the same quality as those of higher prices.

SAMUEL BROTHERS, Merchant Tailors, 29, Ludgate-hill.
SYDENHAM BUSINESS SUIT for the Counting-house, the Collecting Path, or the Road.—Trousers, 17s. 6d.; Waistcoat, to match, 8s. 6d.; Coat, to match, 33s.; Top Coat, waterproof and warm, 42s. All of the best materials and make.

SAMUEL BROTHERS, Merchant Tailors, 29, Ludgate-hill.

NICOLL'S NEW REGISTERED PALETOT

has all those advantages which secured such general popularity to Messrs. Nicoll's original paletot, that is to say, it avoids giving to the wearer an outre appearance, so that professional men and all others can use it during morning and afternoon in or out of doors. Secondly, there is an absence of unnecessary seams, well known to secure a more graceful outline, as well as to effect a great saving in wear; the latter advantage is considerably enhanced by the application of a peculiar and neatly stitched binding, the mode of effecting which is patented. Great exertions are being made to supply Messrs. Nicoll's agents throughout the country and the colonies with an assortment of this new garment simultaneously with the display in London, but it is necessary to inform the public that all Messrs. Nicoll's manufactures may be distinguished by a trade mark, consisting of a silk label attached to each specimen; to copy this is fraud, and may be thus detected. If this garment is dark-coloured, the label has a black ground, with the firm's name and address woven by the Jacquard loom in gold-coloured silk; if the garment is light-coloured, the label has a pale drab ground, and red silk letters. Each paletot is marked in plain figures, at a fixed moderate price, and is of the best materials. In London, the **NEW REGISTERED PALETOT** can alone be had of H. J. and D. NICOLL, 114, 116, 118, 120, Regent-street, and 22, Cornhill.

A NEW DEPARTMENT FOR YOUTH, &c.

H. J. and D. NICOLL recommend for an outside Coat the Havelock; and for ordinary use the Cape Suit, such being well adapted for young gentlemen, as exhibiting considerable economy with general excellence. Gentlemen at Eton, Harrow, Winchester, the Military and Naval Schools, waited on by appointment. A great variety of materials adapted for the Killed or Highland Costume, as worn by the Royal Princes, may be seen at

WARWICK HOUSE, 142 and 144, Regent-street.

FOR LADIES.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XVIII.—NEW SERIES, No. 678.]

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THE FIXED AND VOLUNTARY PRINCIPLES.

LETTER VII.

TO THE RIGHT HON. THE EARL OF SHAFTESBURY.

MY LORD,—The desire "to spend and be spent" in the ministration of the Gospel is, perhaps, the noblest which can fill the bosom of man. It can only spring out of a deep and earnest faith, and by a deep and earnest faith only can it be nourished. The Lord of that spiritual kingdom to which His ministers are commissioned to call their fellows, and in the glorious riches of which they are set apart to instruct them, has specially promised to them His presence in all their labours to discharge their sacred trust—and that promise should be ever before them as the incentive He has chosen, in His wisdom, to move their hearts. Cannot Christian men find sufficient inducement in the work itself, and in the character of the Master whose work it is, to make it their calling? If they cannot, is it an appropriate sphere for them? Can we, or ought we supply other motives—above all, motives which are worldly in their nature? What, my lord, has attracted to the Christian ministry in the Church of England, in various ages, so many who, to say the mildest thing of them, have little sympathy with their work, and still less religious aptitude for it? I answer with some confidence, the fixed principle, to a great extent. I admit, indeed, that even the voluntary principle, especially as administered in modern times, does not shut out from the ministry men whose motive is anything but to be "offered upon the sacrifice and service of" their people's "faith." But, at least, my Lord, the voluntary principle—that is, the willing ministration by a people to their pastor of their temporal things in grateful recompense for his spiritual things—does not thrust the lesser and secondary inducement before the higher and primary one.

I am afraid, my lord, so much cannot be said of the fixed principle. Good men may, by an effort, shut their eyes to the worldly advantage it holds out to them. But there it is, nevertheless, to provoke the zeal of those who without it would not discover in themselves sufficient zeal to embark in the undertaking. And if it were not there, the number of parents who make it a point to bring up one son, at least, to "holy orders," would be far fewer. Not that the Church would, in that case, lack the service of "gentlemen." Divine truth operates in the hearts of gentlemen much as it does in the hearts of the vulgar. Sweep away all pretence to attract them by other motives than the spiritual character of the ministerial office, and there would be Christians of gentle nurture, as well as the rude, who would be all the more ready to engage in the work. Ladies, my lord—women well-born, delicately trained, highly educated, ornaments rich and rare of social life, are far more forward than men of the same station and equivalent advantages, to do in Christ's vineyard whatever task His providence may assign to them. May not one reason for this be that the appeal made to them is purely religious, unalloyed by anything gross or worldly. Were a fixed provision made for such, I fancy that another class altogether would soon occupy their places—a class as inferior

for the special work they perform, as paid nurses were to Florence Nightingale and her companions. Depend upon it, my lord, you cannot mix up, to any advantage, the two differing elements of faith and of worldly wisdom, in the building-up of Christ's kingdom amongst men. Cast the responsibility wholly upon faith, and you will succeed in awakening the zeal of believing men. Try to supplement the lack of faith by a fixed provision—in other words, make a *business* of what should be a cheerful sacrifice, and while men of the highest faith betake them to other spheres, men of lower aims will crowd into the ministry. You cannot mend Christ's arrangements, but you can go far to mar them. "The foolishness of God is wiser than men."

Nor is the influence of the fixed principle upon men in the ministry such as greatly to commend it to Christian judgment. I know of but two considerations which can be urged in favour of it. The first is, that by rendering the minister either wholly or mainly *independent* of his flock for his temporal subsistence, you remove from him a temptation to accommodate his teaching to their prevalent opinions and tastes. But, my lord, subsistence is not all that a clergyman may covet. There are social influences far more subtle and quite as powerful to which he is exposed. Be his pecuniary means ever so independent, much of the enjoyment of his life will depend upon his retaining the good opinion and good-will of those amongst whom he labours. He will find it quite as difficult to preach what he believes to be the mind of his Master, when by doing so he will incur the imputation of heterodoxy, or Puritanism, or latitudinarianism, or Tractarianism, as he would have done in the face of any pecuniary difficulty. Nay, the latter being the more sordid temptation of the two, he is more likely to rise above it, than above that which presents itself in a more insidious form. The man who has not grace enough in his soul to keep the purity of his teaching above the reach of mere pecuniary solicitations, is not very likely to resist the more genial and flattering social influences. Nothing, therefore, is gained by the fixed principle in this respect.

The second consideration to which I alluded as giving a show of support to the fixed principle, is the *comfort* in which it places a minister, in enabling him to hold himself free to assume towards his people a tone of proper ministerial authority. The idea seems to be that pecuniary dependence is in some sort a degradation. But, my lord, is this a sentiment born of the Spirit of God? May it not be peculiarly English, born of that purse-pride which so possesses our countrymen? When our Lord "had not where to lay his head," and "certain women ministered to him of their substance," was he conscious of any degradation? No doubt, pecuniary independence in a minister has its advantages—but are they worth going out of the way to purchase? It is pleasant enough to feel that his spring of temporal things lies beyond the reach of his flock, and has not visibly drained their wells. But are we sure that the feeling is a holy one? Paul, for special reasons, took nothing of his Corinthian disciples, preferring to labour with his own hands lest he should be chargeable to them—but he apologised for it, and said, not in irony, but in sober seriousness, "Forgive me this wrong!" But pleasant as it may be to a minister, it may also be a real evil to his people—it shuts them out from one of the appointed means for developing their Christian character, and from enlarging their hearts by exercising all the affectionate sympathies which the pastoral relation is fitted to evoke. Last week, my lord, I quoted a short passage from a published volume of my own, in illustration of the point I was just then urging. I now venture to refer your lordship to it* for much that I have not space to insert in these letters. Let me add, that were all I have written above irrelevant or inconclusive, it is not necessary to resort to the fixed principle in order to render pastors independent for their income of

the congregation to whom they minister. In the Free Church of Scotland such independence is combined with the voluntary principle. Whether the benefit of this arrangement preponderates over its obvious evils I have no sufficient means of judging.

And now, my lord, under this division of my subject, allow me to call your attention, in the last place, to the blighting moral atmosphere with which the fixed principle surrounds the sacred office. It is a terrible confession of weakness. It is an ostentatious admission by the men who preach the Gospel of faith, that they have no trust in the vital energy of the truths they proclaim. Wielding the grandest and most powerful motives by which the heart of man can be stirred, it declares that they will be insufficient to awaken the most ordinary sense of justice, far less a constraining sentiment of gratitude. Why, my lord, can anything tend more certainly to bury the living power of the Gospel beneath the deadening influences of professionalism than to claim for Christ's ministers their temporal recompense beforehand, and that, too, on the plea that it would be unsafe to leave them to the judgment and affections of their flock? May not this be one reason, among others, why pastoral authority is so little heeded now-a-days? When did ever a man succeed who doubted his own power? But when that doubt is exalted into a system, as it has been in the Church of England by the fixed principle, is it to be wondered at that men should regard the preaching of the Gospel as a mere piece of officialism? O, my lord Shaftesbury, abstain, at least, from every effort to widen the limits of this dishonouring system! It will be difficult enough for the Church to retrace her steps to simplicity in this matter. Do not seek to increase that difficulty! At any rate, ponder well what you do, and draw your conclusions from the spirit of the Gospel!

I am, my Lord,
Your lordship's obedient servant,
EDWARD MIALL.

CHRISTIANITY IN INDIA.

The daily papers have published two important letters from Sir John Lawrence, chief Commissioner of the Punjab—the first consisting of a lengthened examination of some memoranda by Lieut.-Colonel Edwardes, Commissioner of Peshawar, and Mr. D. F. MacLeod, of the Punjab, on "The Elimination of all Unchristian Principle in the Government of India." The second document is an additional letter from Sir John Lawrence on the formation of Bible classes in the Government schools. We give a short summary of the views of the Chief Commissioner of the Punjab.

Lieut.-Colonel Edwardes thus succinctly describes the unchristian elements in the Government of India:—

1. The exclusion of the Bible and of Christian teaching from the Government schools and colleges.
2. The endowment of idolatry and Mohammedanism by Government.
3. The recognition of caste.
4. The observance of native holidays in the various departments of State.
5. The administration by the British of Hindoo and Mohammedan laws, both criminal and civil.
6. The publicity of heathen and Mohammedan processions.
7. The public frequenting of streets by native prostitutes.
8. The restrictions on the marriage of European soldiers in India, and the insufficient accommodation for married families in barracks.
9. The connexion of the British Government with the opium trade.
10. The Indian Excise law.

In commenting on the first of these heads Sir John Lawrence agrees that the Bible ought to be taught in class, "wherever we have teachers fit to teach it, and pupils willing to hear it." But it could not, of course, be intrusted to heathen schoolmasters; and thus the opportunities for teaching it become very limited. He does not think a purely secular system either worthless or adverse to religious instruction; on the contrary, the missionaries themselves regard it as a pioneer to Christianity. He particularly

* Views of the Voluntary Principle, pp. 109 to 125.

guards himself against the supposition that he would sanction or imply compulsory teaching of the Bible.

On the second point, Colonel Edwardes and Sir John Lawrence entirely differ. Colonel Edwardes recommends that all grants or alienations from the public revenue for native religions be now resumed *in toto*. In the Chief Commissioner's opinion it would be difficult to imagine a more impracticable measure. He says:—

These grants are all old, and many of them ancient. Our predecessors granted them; succeeding Governments of different faiths respected them; they in time became a species of property; they acquired a kind of State guarantee, to the effect that the alienation of revenue should not be disturbed during good behaviour. As property (held on certain conditions) we maintained them, and as nothing else. They were never considered as religious offerings on our part either by ourselves, or by the grantees, or by the people. In the Punjab many overgrown grants have been reduced, though care has been taken that the reduction should not be such as to press unfairly. In some cases the endowment is reduced on the death of each successive head of the institution, until a minimum is reached sufficient, with economy, to cover the expenses. We have in no wise encouraged them, but to resume them altogether would be a breach of faith (inasmuch as they have been guaranteed, with more or less of legal sanction, by ourselves), and would resemble the confiscation of property. And to do so on the ground that the institutions are heathen would be nothing short of persecution of heathenism. That anything approaching to such persecution is enjoined or sanctioned by Christianity is not to be supposed, and would frustrate its own object. The judgments of Providence would become manifest in the political disaffection which might ensue, and in the hatred with which our rule would be regarded by an influential priestly class suddenly thrown into distress. Such a step would be far more likely to retard than to promote the progress of Christianity; and we should never cease to be regarded by the people as the authors of an unjustifiable spoliation. Our equal and impartial forbearance towards all creeds differing from our own has always constituted one of our first claims to the confidence of the people. It has been one of the pillars of our strength, and it has been one of the means by which we have held subject millions in control. Since the Punjab came into our possession, our officers have never been concerned in the administration of, or otherwise connected with, heathen shrines or institutions. If any such case had ever come to the Chief Commissioner's knowledge he would immediately have put an end to it.

In reference to the question of caste the Chief Commissioner denies that Government have recognised that institution except in the Bengal army, and expresses the opinion that in future, if possible, the regiments should be made up of equal quotas of all castes. Among the native judicial officers and others of the highest grades, Mohammedans form a considerable proportion. In these departments also native Christians, if they seek employment, should receive it; but it should not be offered in an ostentatious manner, lest such offers should operate as an inducement to conversion from worldly motives. Sir John thinks Christian regiments might be raised in some parts of the country. As to proselytism in the native army, he says:—

In respect to the conversion of native Sepoys, it has been remarked with truth that no class of the population have been less operated upon by missionary influences than the Bengal army; but the Government cannot alter this circumstance. Facilities should be afforded to Sepoys of consulting missionaries if they choose to do so. A missionary may give tracts and books to those Sepoys who like to take them. But anything like the distribution of tracts among a whole regiment, or the preaching to the Sepoys in a body, would be objectionable. In the present temper of the natives no regiment that could be raised would voluntarily acquiesce in such measures. No such scheme could, in all probability, be carried out. If carried out at all it would be under Government auspices and by Government influence.

Colonel Edwardes next proposes that all native holidays should be disallowed in our public offices; but the Chief Commissioner cannot consider this to be a reasonable proposal, and Mr. MacLeod also is opposed to it. To refuse Hindoos and Mohammedans permission to attend these festivals, would virtually be to say that they should not remain in our employ unless they consented to abandon their religion. Sir John mentions that all public offices were shut, and all public works suspended on the Sabbath in the Punjab.

As to heathen and Mohammedan processions, Col. Edwardes recommends that they should not be allowed to parade in the public streets under the protection of the police. In this the Chief Commissioner fully concurs; and would even prohibit altogether religious processions in public. This would be done not on religious grounds, but simply as a police measure as they are the cause of frequent quarrel and riot.

On the opium question Sir John says that "although the Government may be quite satisfied in levying taxes on the opium thus produced, it does not follow that we are morally right in encouraging the production, or in actively supervising the producing, storing, carrying, and selling of the drug, and advancing money for this purpose to cultivators. We are right in raising revenue from the drug, but not in employing this particular method for doing so."

Colonel Edwardes and Mr. MacLeod think the Excise laws in India have an ill tendency. At present the practice is for Government to farm out to monopolists the sole right of manufacturing and selling intoxicating drugs and spirits. And Sir John thinks this rather a good arrangement than otherwise, as it tends to limit production and therefore consumption. In conclusion Sir John Lawrence declares his—

Warmest belief that all those measures which are really a curse to the natives can be carried out in India, not only without danger to British rule, but, on the contrary,

with every advantage to its stability. Christian things done in a Christian way will never, the Chief Commissioner is convinced, alienate the heathen. About such things there are qualities which do not provoke nor excite distrust, nor harden to resistance. It is when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned. The difficulty is, amid the political complications, the conflicting social considerations, the fears and hopes of self-interest which are so apt to mislead human judgment, to discern clearly what is imposed upon us by Christian duty and what is not; having discerned this, we have but to put it into practice.

And he finishes by expressing a hope that when the Supreme Government have determined on its measures and policy—they will be openly avowed, and their universal adoption enforced.

The second letter is only an amplification on the question of Bible-classes in Government schools.

MEETINGS OF THE LIBERATION SOCIETY.

DORSETSHIRE.—Mr. Oulton, the Society's agent, visited Dorchester on the 12th inst., when he addressed a private meeting held in the school-room of the Independent Chapel, and presided over by the Rev. J. Miller. Advantage was taken of the attendance of the deputation to obtain full information relative to a local Church-rate. On the following evening Mr. Oulton lectured in the Town Hall, Bridport, it being the first movement of the Society there. Thomas Colfox, Esq., was chairman, and both he and the Rev. Charles Sport, who took part, stated that, while not holding the Society's fundamental principle, they were willing to afford it support on the ground of its exertions in connexion with Church-rates, the Ilminster School case, and other parochial matters.—On the 19th Mr. Oulton proceeded to Yeovil, which was also visited for the first time. Much interest was excited by the statement of what the Society has been enabled to effect, and it was heartily resolved to form a local committee. Elias Whitby, jun., Esq., was chairman. The Rev. Mr. Sampson, in proposing a vote of thanks to the deputation, especially eulogised the spirit in which the Society's work is carried on.

TOWCESTER.—Mr. Carvell Williams, says a correspondent, visited this town on the 22nd inst. and delivered a very instructive and amusing lecture on the history, the law, and the operation of church-rates, in the large room of the Talbot Hotel; Mr. Samuel Sheppard being chairman. The attendance was very good, considering the state of the weather and the unfavourable influence which is exerted in small towns. The arguments commonly employed in favour of the coercive system were taken up in succession and disposed of, apparently with the concurrence of all present. At the close of the lecture it was moved by the Rev. S. Causby, seconded by Mr. Thomas Vernon, and carried *nem. con.*: "That this meeting is of opinion that church-rates ought to be abolished by Parliament, and that until Parliament does this it is the duty of the parishes to exercise the power which the law puts into their own hands and extinguish the exaction themselves." The few subscribers to the Society in the town will be considerably increased, it is believed, by the visit of the secretary.

CANTERBURY.—It being determined to resist the making of a rate about to be asked for in one of the parishes of this cathedral city, Dr. Foster was invited to a meeting held on Monday week to consult on the course to be adopted, and to afford information on the subject. There was a large attendance, and besides arranging for the contest, the parties present resolved on shortly holding a public meeting.

OTHER MEETINGS.—This week Dr. Foster is addressing meetings at Kettering and Daventry. On Tuesday next the secretary commences a tour in Kent, to embrace Ramsgate, Dover, and Folkestone. Mr. Oulton has proceeded to the north, and after visiting Cockerham, will hold meetings in several Scottish towns with which it is wished to establish a connection. Meetings will be held at Kilmarnock, Stranraer, Whithorn, Wigtown, Ayr, Greenock, Haddington, Hawick, and Kelso, and it is hoped that this third visit about to be paid to Scotland will result in obtaining a still further increase of support from Scottish volunteers.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

AUTUMNAL MEETING AT HALIFAX.

The autumnal gathering of the Congregational Union was held this week at Halifax, upwards of four hundred gentlemen, ministers, and lay delegates assembled. The first meeting was held on Monday evening in Harrison-road Chapel. Notwithstanding that the night was cold and very wet, there was a large attendance. The meeting was of a devotional character, the opening service being conducted by the Rev. E. Mellor, M.A., and other ministers. The Rev. John Kennedy, of London, then delivered an address to the congregation. Meetings were also held in some of the country chapels. At Warley an address was delivered by the Rev. Dr. Alliott; at Brighouse by the Rev. Dr. Ferguson; and at Sowerby-bridge, by the Rev. J. C. Harrison.

The sittings were resumed on Tuesday morning, in Harrison-road Chapel, under the presidency of the Rev. Dr. Alliott, of Cheshunt College. The sitting was opened with singing and prayer.

THE INAUGURAL ADDRESS—RELIGIOUS REVIVALS.

The Rev. Dr. ALLIOTT, the President of the Union, then delivered the inaugural address, which was

an eloquent and elaborate paper on the question of Religious Revivals. They were apt (he said) to accept the outward signs of worship, increased attendance at prayer meetings, at sermons, and an augmentation of the visible church, as evidences of a revival of religion. All these were outward indications of a change, but they were not positive proofs of spiritual conversion. If they would ascertain the real state of religion amongst them, they must not merely look without, but each one must look within, for there could be no revival till they experienced within stronger faith in the presence and word of God, in the finished work of Christ, in the inwelling of the Spirit in their hearts. (Hear.) The point, however, upon which there existed the greatest difference of opinion, respected the means to be used in order that a revival might be experienced. One maintained that the ordinary means were the only means they were justified in using; and another, that if they would have a revival, they must resort to extraordinary means. Both were to a certain extent right. Whenever the extraordinary means advocated were, in their nature, different from the more ordinary means, and were, therefore, different in their nature from what God had appointed, to resort to them would be to impugn the Divine wisdom, to set aside the Divine authority, and to deprive themselves of any right to expect the Divine blessing; but often, all that was implied in extraordinary means was the extraordinary use of ordinary ones, or of means in no way differing in their nature from ordinary ones, and God having left the how and the when of the employment of means entirely to his people, his authority did not forbid the extraordinary use of ordinary means, or of means which did not differ from nature; indeed, so far from the Scripture forbidding the use of such means, Timothy was exhorted to be instant in season and out of season; and Paul, instead of confining himself to ordinary efforts for the promulgation of Christianity, was in labours more abundant. Nay, a greater than Paul, the Lord himself, had left them an example which they might follow, never limiting himself to any set times, places, or modes of exhibiting Divine truth. (Hear, hear.) No doubt, extraordinary means required considerable time and labour, but if they roused up the Christian mind and stirred it up to think more deeply, to pray more earnestly, and to work more vigorously, they would more than repay any amount of time and labour expended. (Hear, hear.) There were dangers, however, against which they must guard. Some seemed to think that special services would act like a charm. Such would not only be disappointed, but perhaps spiritually injured. If they were led to regard these special services as a quietus to their consciences, their spiritual sleep would be deepened; if they were induced to regard them as something meritorious, a spirit of self-righteousness would be engendered—there would be a spiritual pride where there ought to be self-abasement, and the heart would be rendered less susceptible than it was before of the influence of ordinary means. If special services did good, it would only be in the same way as ordinary services, and properly used they might become the means of rendering ordinary services more thoroughly spiritual and efficient. There was also the danger connected with special services of mistaking natural excitement for the influence of the Holy Ghost. There must be the actual experience of a revival in their own hearts before they could rightly use any means for serving the church and awakening the world. If they would see a revival they must begin with themselves, and they must have a more thoroughly earnest, prayerful, self-sacrificing ministry if their churches were to become earnest, prayerful, and self-sacrificing. (Hear, hear.) Amongst the ordinary means improvement in which would, perhaps, be more conducive than anything else to bring about a revival, was preaching. If they would have power in the pulpit, the object of a particular discourse must, as far as possible, be narrowed, and hence should not merely have special reference to only one of the two great classes of hearers, but special reference to some one effect to be produced in the class addressed. The more definite the aim, the more concentrated would be the attention and the power of the preacher. They must not only, however, keep in view the grand end of preaching, but try to ascertain the best means of reaching it. To do this, they must study human nature. Let the preacher put himself into contact with his hearers, and he would often discover the cause of his non-success. He would learn that he had not made himself plain and intelligible—that certain prejudices existed, of which he was unaware—and that he had unintentionally stirred up feelings which steeled the heart against the influence of his arguments and persuasions. As to the style of preaching, he urged earnestness and simplicity, and a full prominence to the leading truths of the Gospel. The truth they presented should be made attractive to all, for if preaching was not attractive hearers would not be drawn to it, and however calculated it might be to do good, the good done could only be proportionate to the number of hearers. At the same time they must not forget that attractiveness was simply a means to an end, and hence it was comparatively useless if preaching was not otherwise adapted to secure the great objects of its institution. (Hear, hear.) He called upon them all to be more thoroughly in earnest about their own spiritual interests, and the spiritual interests of those committed to their charge, and besought God to pour out a spirit of prayer on all their churches. Might it also be poured out on that assembly, and might they all depart from these meetings, feeling that God had been with them, that He would bless them and make them a blessing! (Loud applause.)

On the motion of the Rev. ENOCH MELLOR, seconded by Dr. HALLEY, Dr. Allott was requested to publish his address.

CONGREGATIONALISM IN WALES.

The Rev. THOMAS REES, of Beaufort, then read a paper on "The State of Congregationalism in Wales." He briefly traced the rise and progress of Nonconformity in the Principality from the early part of the seventeenth century down to the present time, during which he spoke of the difficulties which beset the efforts of Dissenters in diffusing their principles, and stated that the present number of Welsh Congregational churches, including eighteen in England, was 740, and of the ministers and preachers, 612. The communicants were about 75,000, and the regular attendants who were not church members might be estimated at about 130,000. Upon the whole, their denomination was the strongest and most flourishing in Wales. The churches were gradually becoming more liberal, and during the last twenty years they had contributed 15,000*l.* annually for the erection of chapels, 2,300*l.* for missions, and 1,200*l.* for colleges. In conclusion, he urged the necessity of English ministers in Wales for the English population, if Congregationalism was to maintain its position there.

FUND TO AID AGED PASTORS.

The Rev. Dr. FERGUSON, of London, read a paper, prepared at the request of the Union, on the subject of forming a fund to aid aged ministers on retiring from the full work of the ministry. It was of the last importance that such provision should be made, and that their ministers at the close of a laborious life should not be thrown upon the world, and be exposed to poverty and want, as was too frequently the case in the absence of private property. That provision might be secured by establishing a fund to which the ministers should contribute, and from which they could obtain aid as a matter of right, and not as a charity, on their retirement from their pastoral duties. The first thing to be secured was a foundation fund of not less than 5,000*l.* If the congregations raised from 2*l.* to 10*l.* each, the sum would be obtained at once. The fund once realised, it was proposed that the pastors should contribute annually from 1*l.* to 5*l.* each. There were 530 pastors, from whom they might expect, say 1,500 per annum. They hoped that a similar sum might be raised in their congregations yearly, which, together with the interest from the 5,000*l.*, would raise the gross annual available revenue to at least 3,200*l.* per annum. Accepting the calculations of their first actuary, it appeared that from four to five per cent. might be taken as the average of those who, from age or otherwise, were no longer equal to the duties of their sacred office. If, however, they took the average at seven per cent., that would give them thirty-five annuitants out of the 500 subscribers. Add to these twenty-five non-subscribers, which would bring up the number of recipients to sixty. Of the first-class, they might give to

Seven the grant of £30 each	£210
" " 40 " "	280
" " 50 " "	350
" " 60 " "	420
" " 70 " "	490
Of the second class they may give to—	
Five the grant of £20 each	£100
" " 30 " "	150
" " 40 " "	200
" " 50 " "	250
" " 60 " "	300
	£2,750

which would leave a surplus of 450*l.* per annum to go to the increase of the Foundation Fund, or to be appropriated at the direction of the committee. The Rev. GEORGE SMITH moved that the paper be brought up for consideration. . . . The Rev. THOMAS JAMES, London, seconded the motion, and read a letter from the Rev. J. Angell James, renewing the offer he made at the Cheltenham meeting, to contribute 1,000*l.* to a fund for aged pastors, provided that within two years from that time a further sum of 4,000*l.* was raised for the same purpose. If the offer was not met, he should appropriate the sum for the erection of a chapel near Birmingham.

Mr. T. E. PLINT, Leeds, hoped that a committee would be formed for the full consideration of the subject, as it was one which could not with justice be long delayed. The Rev. THOMAS JAMES considered the scheme of Dr. Ferguson as utopian, for it was based on the principle of an annuity society, and it was found that such a society only reached its maturity when three-fifths of the contributors were annuitants, so that the scheme of Dr. Ferguson would not be safe until there were something like 300 annuitants on the books, instead of sixty. The Rev. J. KENNEDY, London, did not think the scheme utopian, but it could not be considered as a purely equitable scheme—it combined the principle of equity with that of benevolence, and though it might not be wise to adopt it absolutely, it contained many valuable suggestions. The Rev. D. E. FORD, Manchester, moved the appointment of a sub-committee to nominate a special committee to form and mature a plan for such an institution, to be presented for adoption at the next annual meeting of the Congregational Union, and that the following gentlemen form the sub-committee:—Rev. Thomas Scales, Rev. J. Kennedy, T. Barnet, Esq., Rev. T. James, Mr. A. Morley. The Rev. THOS. JAMES, after the explanations which had been offered, expressed his full concurrence in the resolution. The Rev. Dr. HALLEY recommended that they should avail themselves of the offer of Mr. James, and increase it to the amount named, and under wise discretion much good might be done.

The sitting was then adjourned until the following day.

EVENING MEETING.

The first general public meeting was held in the evening, at Sion chapel, in favour of denominational evangelistic efforts. The chair was taken by Samuel Morley, Esq., of London, and the meeting was numerously attended.

The CHAIRMAN, in opening the meeting, spoke of the peculiar appropriateness of the subject for discussion on the occasion, and then proceeded to refer to the fearful extent of moral depravity in all their large towns, and to urge the duty which devolved upon them to do everything in their power to lessen the evils arising from that depravity. He was a thorough believer in lay agency as one important means of accomplishing this work, and he would remind them all of their individual responsibility in this matter. There was a feeling abroad, not only on the Continent but in this country, that religion could only be taught by ecclesiastics. It was a great delusion—(applause)—and there was not a man or woman amongst them who could not minister to some extent to the spiritual necessities of those around them. Indeed they would never touch the great evils of which they complained until, as individuals, they exercised the talents with which God had blessed them. (Hear, hear.) The population was drifting past not only their own denomination, but every other religious body; and though they were that evening to recommend certain institutions, it must not be supposed that in doing so they wished to supersede individual effort. These institutions were valuable as forming the centres of operation, and as enabling the strong to help the weak, but the great want was individual exertion arising from the consciousness of individual responsibility. (Applause.)

Dr. MASSIE then addressed the meeting on the subject of Home Missions.

The Rev. R. SEWELL, of Londonderry, spoke on the Irish Missions, and contrasted the amount annually expended in endowments with that sent over by the Irish Mission Society. The endowments, he said, might be set down at 500,000*l.*, and the amount sent from this country by the society at 1,800*l.* He spoke of the progress of the missions at Belfast, Limerick, and other places.

The Rev. J. L. POORE, from Australia, dwelt upon the subject of Colonial Missions. Ministers were wanted in the colonies. During the last eighteen months the Congregationalist Society had sent out twenty-seven ministers. Twelve had recently been engaged to go out to Australia, some had gone, and three were on the point of leaving, including the Rev. J. C. McMichael, of Halifax. There were openings for at least twenty more. But they must be men of sterling stuff. Towards the cost of sending out the twenty-seven ministers, the colonies had contributed 2,500*l.*, and 1,400*l.* had been raised in England. And even the shipowners had given free or reduced rates of passage to an amount equivalent to 800*l.* These men knew that the ministers of the Gospel were encouragers of trade and industry. Mr. Poore also spoke of the openings made for ministers in British Columbia.

The Rev. ALEXANDER THOMPSON, of Manchester, next addressed the meeting on the subject of chapel building. The English Society offered aid, and through its instrumentality seventy-four chapels had been erected during the last five years; but, instead of that number, in all fairness 100 should have been built, considering the increasing rate of the population.

The Rev. J. W. RICHARDSON, of London, moved,—"That this Meeting cherishes a deep conviction of the vast importance of the different Societies, the claims of which have been advocated this evening, and would commend them afresh to the liberality and prayers of the Churches, as being eminently adapted to promote the Divine glory in connexion with the spiritual improvement of our fellow-subjects; and it would especially ask that the plan of October collections for British Missions should be more extensively and regularly adopted than it is, this method of raising contributions being at once easy and inexpensive."

The Rev. G. SMITH seconded the motion, which was carried, and the meeting terminated.

LECTURE TO WORKING MEN.

The Rev. G. W. CONDER, of Leeds, addressed a crowded meeting of working men in the Mechanics' Institute, upon Popular Errors about Religion. This lecture occupied nearly an hour in delivery, and through the whole time no single person left the Hall. It was listened to with great respect, and a vote of thanks was carried unanimously at the conclusion of the meeting. It was expected that some discussion might take place, but no one offered to refute the masterly arguments of the Lecturer, who showed "what it mattered to a man whether he were religious or not," with such a force and clearness as to hold throughout the unbroken attention of his audience.

EXTENSION OF THE GOSPEL.—POPULAR SUNDAY SERVICES, &c.

The sittings of the Union were resumed on Wednesday morning at ten o'clock.

The sitting was occupied entirely by the consideration of the means by which the Gospel may be more fully extended by Congregational churches amongst the people, the subject being introduced in an interesting paper by the Rev. J. C. HARRISON, London, "On the best means of rightly influencing the religious condition of the people of our country." They were all agreed, he observed, that the Gospel was the only remedy for the moral evil of the world, and the only question was as to how they could best disarm their countrymen of their prejudices, and so present the truth as that it should most assuredly bring them under its power. Amongst the obstacles to their success he referred to the want of consistency and the absence of high moral character in too many of the members of Christian churches.

There was often too great attention to display, and bowing down to fashion, rather than self-sacrifice,—too much disposition to worship intellect and wealth, rather than godliness. There was also too frequently a tendency to intolerance, which had the effect of driving young people into the very errors they wished to avoid; and in the so-called religious press there was, he regretted to say, a strange absence of generosity and a spirit widely at variance with the Gospel. (Applause.) He urged a more general and earnest application of Christian principles not only in the church, but in the daily avocations and relations of life, and observed that when the church exhibited in all its fulness the power of truth, and Christians stood out in bold relief from those around them, stooping to any and every sacrifice for their principles, then they might hope that the church would be as mighty as she was now weak, and they would no longer have to speak of moral wastes which could not be reclaimed. (Hear, hear.) They must, too, never forget their own individual responsibility, but use the gifts which God had given them and the means he had placed at their disposal, each in his respective sphere, not as mere machines following a model, but as intelligent beings, having to account to God for their own acts, and as earnest sincere labourers in the great vineyard of Christ. They must be prepared also to adapt themselves more or less to the circumstances in which they were placed, by bringing into operation new agencies, as was found necessary, and being ever ready, whether minister or layman, to speak a reasonable word in behalf of their Master on the proper occasion. They must work through the church, the family, and the workshop, seeking in all instances to win the affection of those around them, and to promote their spiritual welfare. Above all, as ministers of the Gospel, let them deal honestly with themselves, for they might depend upon it the tone of religious society generally would never be higher than the tone of religious society in particular. Besides, if there was a want of harmony in the life of the minister, it led to discord with his people, and consequent want of success. In conclusion, Mr. Harrison earnestly pointed out the necessity of personal improvement, of unremitting energy, and the maintenance of a blameless life, if they were faithfully and efficiently to discharge the duties devolving upon them. (Applause.)

The Rev. W. GUEST, Leeds, moved a vote of thanks to the Rev. Mr. Harrison for his paper, and requested his permission for its publication in the minutes of the session. He urged that they should never forget to look to the actual results flowing from their ministerial labours. Amongst the hindrances which presented themselves to the due effect of Gospel truth, he referred to the teachings of clergymen, some of whom were receiving money from the Universities, who were undermining Christianity itself by ignoring and denying its great truths, and also to the tendency amongst ministers of the present day to accommodate the Gospel to their hearers, rather than to enforce the great truths of God boldly. He had been requested, he continued, to refer to the subject of Sabbath afternoon services. No doubt these services drew together large numbers of the working classes, and were calculated to effect much good under proper regulations, but there was a danger, from the manner in which many of them were conducted, there being no prayer and no reading of Scripture—of their drifting into a painful and miserable compromise of their faith; and, in the desire to present Christianity in an attractive form, of creating a morbid taste for that kind of entertainment, which must seriously undermine, if not destroy, the effect of the ordinary means of diffusing the Gospel.

The Rev. Dr. TIDMAN, London, seconded the motion, and in doing so he expressed his approbation of the employment of evangelists as had been recommended by Mr. Harrison, and if proper men were found, they would do much to supersede those popular services to which reference had been made by the preceding speaker. He knew little of such services, excepting from some of the lectures he had read, and he must confess he should not have liked to have heard them delivered. They were lectures but little calculated to call forth respect for the Gospel, and ought not therefore to receive the countenance of Christian ministers, especially when severed from prayer and the reading of the Scriptures. He understood, however, from his friend the Rev. H. R. Reynolds, that the Sabbath afternoon services in Leeds were conducted purely as religious services, and that there was notwithstanding no lack of attendance. (Hear, hear.) If this was so in Leeds, there was no reason why the same plan should not be carried out in other towns. (Hear, hear.) Returning to the subjects raised by the paper, he urged that their Sabbath schools should be improved, and that they should earnestly endeavour to get rid of that cold and lifeless way in which too many preachers were in the habit of enforcing Christian truth. Most fully did he concur in the remark that the great agency for the world's improvement was the Gospel of Christ.

The Rev. Mr. PARKINSON, Rochdale, in supporting the resolution, defended the Sabbath afternoon services from the remarks of the preceding speakers, observing that whilst he should not wish to see them established as a permanent service, superseding the ordinary modes of worship, he considered that they were well adapted to meet the idiosyncracies of the time, and were the only means of obtaining the ear of a large class of people who would not come to hear the Word of God in the ordinary way. He never had attempted to preach the Gospel under the clap-net titles which he had adopted in lectures which he had given, and he thought it would be a

degradation of religion to have done so; but by those titles and the novelty with which the subject was treated, he had obtained the ear of the working classes, and thus been the means of doing much good. It was only a means to an end, and having once got the ear of those to whom his labours had been directed, he could now preach the Gospel in a more direct manner, without seeking to please the ear or the fancy by novel clap-trap titles.

The Rev. S. M'ALL, Nottingham, complained of the terms in which Mr. Harrison had spoken of the tone of their religious press. (Hear, hear.)

The Rev. Mr. HARRISON said that though he personally entertained the views he had expressed, as it was proposed to publish the paper under the sanction of the Union, he was prepared to modify the terms if it was thought desirable to do so. (Mingled cries of "No, no," and "Hear, hear.")

No amendment being proposed, the motion was carried, and Mr. HARRISON, in handing the paper to the Secretary, said he should leave it to Mr. Smith to modify the language with reference to the religious press as he deemed desirable. ("No, no," and "Hear, hear.")

The following points were then submitted to the meeting for discussion by the CHAIRMAN:—Home evangelisation by county and other associations, and by individual churches.—Lord's-day afternoon services.—Can any means be adopted to render our ordinary prayer meetings more attractive and efficient than they are?—The propriety of noonday special meetings for prayer.—The duties of church members to each other, and to the members of our congregations.—The best method of treating religious inquirers.—Admission and transference of members.—Modes of conducting church meetings.—The duties of pastors to the baptised children of the congregation.—Importance of pastoral visitation.—The power of the pulpit.

The Rev. J. L. POORE directed attention to the transference of church members, especially those who were emigrating, so that they could be received into the colonial churches on their arrival; and spoke of the necessity of not suffering their young members, especially their young women, to leave the country except under proper care, as they would be subjected during the voyage to serious temptations.

The Rev. Mr. RICHARDS, Howden, spoke in favour of rendering their services more varied and attractive, especially with the view of securing a hold upon young men.

The Rev. G. SMITH then read an extract from a letter from the Rev. J. S. Clark, of Boston, in which he spoke of the religious revival in America as continuing in many parts unabated. The writer also stated that the number of apostates was comparatively small.

Mr. E. MORGAN, Leeds, spoke against "clap-trap" services, as inconsistent with the Gospel and as unnecessary, as seen in America, to secure real spiritual revivals.

Mr. S. MORLEY, London, expressed his concurrence in the paper of Mr. Harrison, and his approval of his remarks with reference to the tone of the so-called religious press. They had not a special application, but referred generally to an unfortunate tone of discussing religious differences in their religious press, which was much to be regretted, and he must say he thought they were deserved. (Hear, hear.) Turning to other topics which had arisen out of the paper, he said he was prepared to stand by those irregular services to which reference had been made. The result of his own observation was that large numbers of their ministers were preaching to half empty pews, while thousands were perishing, and he thought, therefore, they were justified in trying other methods. St. Paul had said, "If by any means I can win souls," and Mr. Morley submitted that any means which were honourable and of good report should be adopted, if by their adoption they could secure the ear of the people. He also spoke of the necessity of more simplicity and earnestness in their preaching of the Gospel, remarking that what they wanted was more practical sympathy between the minister and his people. They also wanted more earnestness, and a deeper sense of their individual responsibilities, and he urged the importance of employing more generally lay members in the practical work of the Gospel, somewhat in the manner in which they were employed among the Wesleyan Methodists. He also referred to the introduction of social tea meetings, to the infusing of new life into their county home missionary associations, and remarked that it was proposed to hold a conference of those associations at an early period.

Professor FRASER, Airedale College, condemned the introduction of "clap-trap" lectures on the Sabbath-day, and maintained that they should not seek to propagate the Gospel under a fictitious and attractive title, but go direct to the work, and they would be the more respected by the working classes for it.

The Rev. D. G. WATT, Northwich, justified popular Sunday afternoon lectures with odd titles, as calculated to do much good which could not be otherwise effected, by enabling them to reach those very classes who were perishing, and whom they could not reach by any other means.

The Rev. E. MELLOR, Halifax, concurred in the remarks of the preceding speaker, and said that if they could only get hold of the working classes, many of the questions put down for discussion that morning would be settled. Many of those popular lectures were highly objectionable, but at the same time he felt that they were justified in stepping out of their old orthodox methods to reach the working classes.

The Rev. W. TYLER, London, recommended the employment of lay agency more generally.

The Rev. Mr. CLARKSON, of Manchester, made some remarks on the question of pastoral visitation.

The Rev. JAMES PARSONS, of York, urged visitation as an essential part of their duty, and then proceeded to dwell on the subject of the baptism of children. He expressed his opinion against the reading of sermons, as an hindrance to the power of the pulpit, and he earnestly urged young ministers to avoid it, and to acquire the habit of extempore preaching.

The Rev. J. DAVIS, Rochester, after referring to the importance of baptism, moved that the subject be referred to their spring meeting, and that some one should be asked to prepare a paper on it, so that they might know more clearly what were their views on the question. (Hear, hear.)

The Rev. Dr. HALLEY seconded the motion. With reference to the subject of popular lectures, all that he would say was, let each man be fully persuaded as to the course he took. He concurred with Mr. Parsons that they should cultivate the power of extempore preaching, but if a preacher could better secure a large congregation by reading his sermons, who was he that he should condemn him. (Hear, hear.) Alluding to the subject of prayer at their public services, he expressed his dissent from the views of some of the speakers that they were too long. He did not think they were, and if a man prayed from the fulness of his heart he did not think twenty minutes or half an hour's prayer would be wearisome. In conclusion, he alluded to pastoral visitation, and remarked that it was a most important duty, but, like many other questions referred to, it must be subject to the special qualifications of the minister.

The motion was then carried, and the Rev. Mr. SMITH intimated that Dr. Halley would be asked to prepare the paper in question. (Applause.)

The sitting was then adjourned.

EVENING MEETING.

In the evening a public meeting was held in Sion Chapel, for the illustration and enforcement of Congregational principles. The chair was taken by Thomas Barnes, Esq., of Farnworth. The meeting was numerously attended, and on the platform were several of the delegates, F. Crossley, Esq., M.P., S. Morley, Esq. (London), John Crossley, Esq., and other influential laymen. After singing and prayer,

The CHAIRMAN, in his opening remarks, said it was only reasonable that some one evening of the session should be devoted to the illustration of their denominational principles, especially as there were many entirely ignorant of what those principles were. He was himself ready to express even a stronger attachment to those principles than at any other time. He liked them because they were the simplest form of Christianity—they were in fact Christianity itself, shorn of those extraneous adornments to be found in some other denominations; he liked them because of their simplicity, and their adaptability alike to the savage and the civilised, embodying in the highest degree the principle of self-government. He liked them also because they were eminently calculated to maintain Christianity in all its purity, for they were distinguished by an earnest evangelical character. Indeed, true evangelical religion was the main feature of their principles, and he was sure that that feature was dear to them all, and would be maintained in all its purity by their ministers for ages yet to come. (Hear, hear.) He concluded by calling upon

The Rev. Dr. MORTON BROWN, of Cheltenham, who moved the following resolution:—

That in the opinion of this meeting the principles of Protestant Nonconformity, embracing as they do the right of private judgment in matters of religion, the sufficiency of the Sacred Scriptures as the only rule of faith, and the separate independence of Christian churches, are eminently adapted to the times in which we live, and are entitled, from the amount of benefit they have already conferred on the cause of British freedom, intelligence, and piety, to the candid attention of Christians of all denominations, and to a hearty and zealous support, with a view to their diffusion, from all the members of Congregational Churches.

After congratulating the Independent churches of Halifax on the meeting of the Union in their town, he remarked that, with all the diversity of their principles, there was unity—not uniformity, but variety—and that was not the least distinguishing feature of Congregationalism. Combined together by this spirit of unity, they looked to Christ as their sole head, and held that no earthly sovereign had a right to dictate to them either a creed or a form, at the same time history and experience showed that there was no body more loyal to the throne than the Congregational body. (Applause.)

The Rev. F. POLLARD, Newport, Monmouthshire, seconded the resolution in a humorous and interesting speech.

The resolution was then submitted and adopted.

The Rev. J. JUKES, Bedford, moved the next resolution:—

That this meeting rejoices in the conviction that a firm and undeviating attachment to evangelical truth has characterised the Independent churches of this country from the earliest period of their formation to the present time; indulges the confident expectation that they will be enabled in the future, as in the past, to maintain a steady adherence to the fundamental principles of Christian truth; and to this end would fervently pray that on all our colleges and pastors, our schools and churches, an increasing amount of Divine blessing may rest, so that the Congregational body may continue to take its share in the endeavours made by the whole church of Christ to promote His glory in the world.

In an earnest address the Rev. Gentleman dwelt upon the great fundamental principles of Christianity, and enforced the resolution entrusted to him.

The Rev. G. C. MAITLAND, M.A., Sunderland, seconded the motion, and bore witness to the principles of their denomination, and urged their truly evangelical character.

The motion was carried.

The Rev. T. AVELING, London, moved the last resolution, which was as follows:—

That the training of children, who may be the future men

and women of our churches, is an object of the deepest importance for their growing prosperity; and in proportion all the powers of the youthful mind are developed, under the controlling influence of religious teaching, so will an intelligent class of hearers be raised up to understand and appreciate the value of the Christian ministry.

He expressed his conviction that as to the matter of his resolution they were not up to the mark. (Hear, hear.) However high they stood as regarded their Sunday schools, with reference to day school education they had much yet to do, and he entertained the opinion that none of their churches were complete which had not a day school as well as a Sabbath school as part of its apparatus. Hitherto they had supported British schools, but there was a general wish that schools should be attached to their several churches, watched over and cared for by the minister and people, and such schools had been established in one or two districts in London with the most satisfactory results. (Hear, hear.) One strong reason for such schools was to be found in the fact that many of the parents attending Congregational places of worship had to send their children either to inferior schools, or to schools where other denominational principles were inculcated. It was desirable and even important that this difficulty should be removed, and their schools be placed under the charge of persons in whose ability and religious principle they had full confidence; so that children might be committed to their charge in the conviction that they would be faithfully taught. (Hear, hear.)

The Rev. H. BATCHELOR, Sheffield, seconded the resolution, and in doing so, he said there two questions which suggested themselves. First, What is education? and, second, Whose duty is it to educate? The former he defined as the training of the man so as to bring out everything in him: to develop fully the mental, physical, and religious tendencies of his nature. To neglect any of these, was to neglect the complete training of the man, and to neglect religion was to neglect the most important part of education, for without religion they could have no training of the moral faculties, of the conscience, of the heart, of the will, and therefore no preparation for the discharge of the duties of life, and for the future, when this life should have passed away. (Hear, hear.)

The third and concluding conference of the delegates was held in Harrison-road Chapel, on Thursday morning, under the presidency of the Rev. Dr. Allott, of Cheshunt College. The sitting was opened, as on the preceding mornings, by singing and prayer.

AID TO AGED PASTORS.

After some preliminary remarks by the President,

The Rev. H. BROMLEY, London, in accordance with the recommendation of the sub-committee appointed on Tuesday as to the formation of a fund for the aid of retired pastors, moved—

That the following gentlemen be a special committee to form a plan for creating a fund to aid aged or enfeebled pastors in retiring from the full work of the ministry:—The Rev. Dr. Brewer, Mr. Thomas Barnes, Mr. F. Crossley, M.P., Mr. John Finch, Rev. Dr. Ferguson, Rev. T. James, Rev. J. Kennedy, Mr. Jupp, Mr. S. Morley, Mr. T. E. Plint, Mr. E. Swaine, Rev. J. A. Savage, Mr. T. S. James, with the Secretaries of the Union.

Mr. CHAS. REED, London, seconded the resolution, and, as a layman, expressed his cordial concurrence in the object proposed.

The motion was carried.

THE AUTUMNAL MEETING FOR 1859.

The SECRETARY (the Rev. G. Smith) read an invitation from the Congregational Churches in Glamorganshire, for the Union to hold its autumnal meeting for 1859 at Aberdare, in that county. The Rev. JAMES ROWLAND, Henley-on-the-Thames, moved the acceptance of the invitation. The Rev. G. J. MIAL, Bradford, seconded the motion, which was unanimously adopted. The Rev. THOMAS REES, Beaufort, briefly addressed the meeting in acknowledgment of the vote, and expressed his conviction that the meeting of the Union in Aberdare would confer great benefits on Congregationalism in Wales. Mr. THOMAS BARNES, Farnworth, recommended that the next autumnal meeting should be held in September instead of October. The Rev. Mr. ROWLAND seconded the recommendation, and a motion to that effect was unanimously adopted.

ADMISSION OF CHURCH MEMBERS.

The Rev. G. C. MAITLAND, Sunderland, after remarking that the subject of prayer meetings and admission of church members had not been taken in the discussion on the previous morning, moved that papers on these questions be prepared and read at the next meeting of the Union.

The Rev. T. T. WATERMAN, Maidstone, seconded the motion, which was adopted.

FUNDS OF THE UNION.

The Rev. JOSIAH BULL, Newport Pagnell, moved the next resolution—

That this assembly would earnestly ask from the pastors and churches of the Congregational denomination, a more liberal support of the funds of the Union, the expense involved in conducting its affairs at present far exceeding its income from the contributions of individual members and churches.

The Rev. R. ASHTON, one of the secretaries of the Union, briefly seconded the motion.

The MAYOR of Bradford (H. Brown, Esq.), though not a delegate, asked for permission to say a word or two, as he felt deeply interested in their proceedings. He was anxious that there should be some arrangement in connexion with the meetings of the Union, whereby lay members of the churches, not delegated to the meeting, might be enabled to attend and take part in the proceedings by paying a certain subscription, in some such way as associate tickets were issued by the British Association and the Association for the Promotion of Social Science. He should be most happy to subscribe if he could thereby secure the privilege of attendance.

Mr. S. MORLEY, London, acting upon the suggestion of the Mayor of Bradford, moved a resolution

recommending the reconsideration of the conditions of membership with the Union, and said he did so because he was most anxious to see the lay element of their churches more closely associated with the Union. (Hear, hear.)

The Rev. THOMAS JAMES, London, seconded the motion, and it was unanimously carried.

OLIVER HEYWOOD.

The Rev. Dr. HALLEY then proceeded to read the paper which he had prepared to lay before the Union, "On Oliver Heywood; or, early Nonconformity in the border-country of Yorkshire and Lancashire." The paper entered with great minuteness into the rise and progress of Nonconformity in the border-country of Yorkshire and Lancashire during the seventeenth century, and graphically detailed the incidents of that stirring period, so far as related to the religious troubles of the time. We cannot follow the rev. gentleman through these interesting details, but we may remark that the facts recorded went to show that, in this border district there was, prior to Heywood's birth, a strong attachment to the principles of the Reformation, and at a later period to the evangelical doctrines of the Puritans. Heywood passed his boyhood at Little Lever, and it was probable that his religious impressions were not only influenced, but deepened, by the fearlessness with which George Marsh and John Bradford opposed the Papacy, and by their martyrdom, of which he no doubt heard from his mother, they being countrymen of his own. The direction thus given to his religious convictions was manifest in the whole of his future life. Having graduated at Trinity College, Cambridge, he commenced preaching in Lancashire, and in 1650 he accepted an invitation to take charge of the congregation at Coley, in the parish of Halifax, being at that time a firm Puritan. In 1655, he married Elizabeth Angier, the daughter of good John Angier, of Bolton, but she died within six years, to the great grief of her husband. On the 4th August, 1652, he was ordained at the church of Bury, and he continued to labour zealously at Coley until after the passing of the Act of Uniformity, when, in consequence of his refusing to use the Prayer-book, he was cited to answer for contempt in the Consistorial Court at York, and, in his absence, suspended from exercising his ministry in the diocese of York. He bid an affectionate farewell to his church, and for many years, along with other of his brethren, he suffered much for his Nonconformity. After the publication of the Declaration of Indulgence in March, 1672, however, he obtained a license for his house in Northowram, which, by the help of his friends, he had recently purchased. There he preached for thirty years, and there he died. A church was also formed by him at Warley, and similar efforts were made by other Independent ministers. Nonconformity being thus founded, many of its ministers, of whom Mr. Heywood was among the most zealous, concerted measures to secure its stability. Substantial meeting-houses were erected by men who, though building in troublesome times, were building for posterity. Measures were soon taken in these northern counties to secure a succession in the ministry. After referring to the funeral of Heywood, as a most solemn ceremony, and remarking that at the time of his death there were seven Nonconformist congregations in the parish of Halifax—namely, Halifax Town, Northowram, Mixenden, Warley, Sowerby, Eastwood, and Elland, Dr. Halley concluded as follows:—

I have given you facts. You, my brethren, may make the application. The Nonconformity of your fathers, which you believe in its integrity, began in Puritanism; and the old Puritanic doctrine is still its very life, glory, and power. We dearly value the liberty for which our fathers fought; we greatly prefer the simplicity of worship to liturgical services; their purity of ministers to a prelatical hierarchy; their voluntary church to an ecclesiastical establishment; their purity of discipline to unrestricted admission to the Lord's table. But very precious and sacred as these things are to us, far more precious and sacred are the old Protestant, Puritan, Evangelical doctrines which our fathers loved, and for which they were even ready to suffer the loss of all things. (Applause.) I need not tell you what they are; you know where to find them, how to preach them, and how to live upon them, as the proper and only sustenance of the spiritual life. You will find them in the preaching of your greatest Reformers—Latimer, Bradford, and others of that goodly company of martyrs,—in the books of the best Puritans, in Buller, Gibbs, and Reynolds,—in the shorter catechism which your fathers carefully taught their children—(Hear, hear)—in the works of the ejected ministers, Warton, Howe, Flavel, and many more, and their contemporary Congregationalists Owen and Goodwin,—in the writings of their successors, Matthew Henry, Wright, Watts, Clark, and many others,—in the proceedings of those holy and venerable men, the founders of our modern missionary and evangelical institutions, who gave to some of us at our ordination their solemn charge to be faithful to the ministry we had received, and, finally, may I not add, in the articles of faith adopted at its foundation by this Congregational Union? Need I say these old Puritan doctrines are still the power of our preachers, and the life of our churches? Need I tell you that by these, I mean the true and proper Deity of the Son of God and of the Holy Ghost, the incarnation of the Son, and the propitiatory sacrifice which he offered in his body for the sins of men—justification by his perfect righteousness imputed to the sinner and accepted by him—regeneration by the Holy Spirit acting directly upon the heart of the sinner, and producing a life of holy and loving obedience to God, and other correlative doctrines implied in the well-understood term "Evangelical." (Applause.) Without these your Nonconformity would be a polity, not a faith; a churchism, not a religion; a formality, not a power; a profession without a life; a liberty not worth fighting for; a truth not worth dying for; a body from which the spirit is departed; and which all your good machinery of unions and anniversaries, meetings and missions, talkings and preachings, can never revive. (Applause.) May such a Nonconformity never be seen

in England—this active land of the two thousand fellow-witnesses and fellow-sufferers of your great and good Oliver Heywood. If it should come, may the Congregational Union of England and Wales utter its last and loudest protest against it. Woe to the man among us, if such there be, who, with insinuating phrase and ambiguity, should undermine the faith of our churches in these great truths. And I add, with equal emphasis, Woe to the man among us, if such there be, who should unjustly accuse his brethren of unfaithfulness to those great truths which they love as fervently and preach as faithfully as their accusers. (Loud applause.)

The Rev. Mr. CAMPBELL, Bradford, moved a vote of thanks to Dr. Halley for his paper, and requested his permission for its separate publication.

The Rev. JAMES GWYTHER, Stalybridge, seconded the motion, which was supported by

The Rev. THOMAS SCALES, Gomersal, and carried with acclamation.

THE REV. J. A. JAMES.

The Rev. Dr. TIDMAN, London, after alluding to the great services rendered to their principles by the Rev. J. A. James, of Birmingham, moved the following resolution:—

That the members of this assembly present to their venerable friend and brother, the Rev. J. Angell James, their affectionate sympathies, on account of the bodily indisposition which has deprived them of his presence and counsel at this meeting:—they beg to assure him of the high regard in which he is held by the churches and pastors of our denomination generally, and of the deep obligation under which the Congregational Union has been laid to him for the many valuable services he has rendered it from its commencement; and they indulge the hope that his closing years will be gladdened with tokens of Divine favour, and with increasing evidences of his usefulness to the Church and world.

The Rev. A. E. PEARCE, Jersey, seconded the resolution, which was unanimously adopted.

VOTES OF THANKS.

THE SECRETARY (the Rev. G. Smith) then moved a resolution acknowledging the kindness and liberality with which the delegates had been received and entertained in Halifax and the neighbourhood, and thanking the local secretaries, the committee, and the ladies, for the admirable arrangements which had been made for the meeting. In moving the resolution, Mr. Smith, on behalf of the Committee of the Union, begged to acknowledge his sense of the kindness with which their Baptist, Wesleyan, and Church of England brethren had thrown open their doors on this occasion. (Applause.) Mr. S. MORLEY most cordially seconded the resolution, and expressed his deep sense of gratitude for the manner in which they had been entertained by their Halifax friends, of all denominations. (Applause.) The motion was carried with acclamation.

The Rev. S. M'ALL, London, in a brief and complimentary speech, moved a vote of thanks to Dr. Allott, for the efficient manner in which he had presided over their meetings, and prayed for the blessing of God on him in his position as president of Cheshunt College. The Rev. C. S. STURROCK, Halifax, seconded the resolution, and it was unanimously adopted.

Dr. ALLIOTT briefly acknowledged the vote, and moved a vote of thanks to the Rev. Geo. Smith and Rev. R. Ashton, the secretaries to the Union, for the very satisfactory arrangements they had made for this meeting. The Rev. W. MELLOR, Halifax, seconded the motion, which was unanimously carried.

The Rev. G. SMITH acknowledged the vote, after which Dr. HALLEY thanked the meeting for the resolution they had passed to him for his paper, and with reference to the request for its publication, said he would give it his best consideration.

The sitting was then brought to a close by the singing of the Doxology and by prayer, and the delegates adjourned for dinner. After dinner, a vote of thanks was passed to the Rev. G. W. CONDER, Leeds, for his lecture to the working classes on Tuesday evening, the motion being proposed by the Rev. G. Smith, and seconded by Mr. John Crossley.

In the evening an eloquent sermon was preached to the delegates in Square Chapel, by the Rev. S. Martin, of London.

CONGREGATIONAL BOARD OF EDUCATION.

On Friday morning a public breakfast took place in Square School-room, Halifax, in connexion with the Congregational Board of Education, when the subject of popular education on Christian principles was advocated. Nearly 400 persons sat down, and amongst the more prominent friends of the movement present were Samuel Morley, Esq., Arthur Morley, Esq., W. Rutt, Esq., E. Rutt, Esq., Charles Reed, Esq., the Rev. G. Smith, and the Rev. J. C. Harrison, London; F. Crossley, Esq., M.P., J. Crossley, Esq., J. Whitworth, Esq., and the Rev. E. Mellor, Halifax; T. E. Plint, Esq., Leeds, &c.

JOHN CROSSLEY, Esq., presided, and thanked their friends for meeting the Board of Education that morning. The subject for their consideration was a deeply interesting one, and for himself he must say that he had lost none of his attachment to the Congregational Board of Education and to the voluntary system. (Hear, hear, and applause.)

Mr. S. MORLEY, who was received with hearty plaudits, proceeded to address the meeting at great length in explanation of the labours of the Congregational Board of Education. He must express his deep regret at the absence of Mr. Edward Baines. That absence was compulsory, Mr. Baines being in such a state of health, owing to the exciting engagements that had recently pressed upon him in Leeds, as to require his absence from home, or he would have been amongst them, where he was always to be found, when the cause of voluntary education called for his testimony. (Applause.) After giving a brief history of the formation and proceedings of the Board since 1843, and stating that the Principal, the Rev. Mr.

Unwin, was suffering from deranged health, brought on by his devotion to his duties, which had necessitated his absence for some time, Mr. Morley said that, up to the present time, they had trained and sent out 308 teachers, and they had now in the house thirty-eight young persons under training, which was a somewhat smaller number than usual. They had also in connexion with the institution practice schools, in which there were 800 children. That would perhaps be considered as a purely local benefit, but it was not, for they could not efficiently train teachers without making them practically acquainted with their duties, and the benefits which accrued from the practical training were most valuable, whilst the expense was very small, the outlay from the funds not exceeding 300*l.* a year. (Applause.) The experience obtained on this point showed that educational work need not be a very great expense to those engaged in it. (Hear, hear.) An engagement had lately been made with the Rev. Mr. Fox, who was trained at the Liverpool-Street Institution, to visit the teachers sent out, and confer with them as to any difficulties which might arise, to advise with and counsel them in all those matters likely to create embarrassment, and to cheer them onward in their work. That engagement would involve an additional outlay of about 300*l.* a year, but it was believed that, in the results which would flow from Mr. Fox's labours, it would repay itself a thousand-fold. The ordinary expenses of the Board were about 1,600*l.* per annum, which he considered very moderate, for they sincerely believed that they were training their teachers as efficiently as any institution, Governmental or denominational, and at a far less cost. (Hear, hear, and applause.) To this there must be added the outlay involved by Mr. Fox's appointment. At present their ordinary income fell short of their expenditure by 200*l.* or 300*l.* per annum, and in consequence they had to make periodical appeals, as on that occasion, to the liberality of their friends. (Hear, hear.) In connexion with their system of training, Mr. Unwin and those associated with him kept up an extended correspondence both with the teachers and others who left the institution, with the view of exciting a mutual interest and sympathy in their work, and a confidential communication on the part of the teachers of the difficulties which presented themselves. By these means it was hoped that greater efficiency would be obtained, and the expense of carrying on their schools reduced. They were also seeking to keep up in the mind of their young people the idea that there must be a thorough union between the religious and secular training of the school. Through the stimulus given to education by the Committee of Council, and especially by some of those admirable men who had the office of inspectors, education had been extended and improved, but whilst admitting this to be true he could not overlook the fact that the Government was absorbing all the education in the country, whilst the expense was increasing year by year so as to excite the most serious attention. (Hear, hear.) But this was not all. He had received a letter, enclosing a series of resolutions recently adopted by a body of teachers on this subject, and which showed that these several grants gave such pecuniary advantage to the schools which received them as to seriously cripple the success and operations of those which refused them. He knew that there were some who satisfied their consciences by saying that they took the money for the secular training of the child, not for the religious—for the sum, not for the Bible; but, without wishing to impute any improper motive to such persons, he could not himself consider it but as a sham. (Hear, hear.) They took the money for the education of the child; and as the Bible formed part of that education, as well as secular instruction, and they could not separate the two—(applause)—he would rather they said, "We will take the money, and do good with it, for it relieves us of some difficulty." (Hear, hear.) It was not difficult to account for some of these grants, in cases where they might not have anticipated any application. The treasurer, perhaps, was an influential man (meaning by that phrase a wealthy man), but rather a mean one, who was annoyed at seeing a balance of 20*l.* or 30*l.* on the wrong side. The thing was brought before the committee, who resolved to get rid—not of the treasurer, which would be the best thing—(laughter)—but of the debt, by applying for an educational grant. What was the effect of this? Why, he knew of one school where a man and his wife, excellent persons, having 500 children, and receiving with Government assistance an income of 500*l.* per annum. The sources of income were, first, the payments of the children; second, the capitation grants; third, grants for pupil teachers; and fourth, both being certificated teachers, grants, as his informant said, to make both ends meet. (Laughter.) It was a gross perversion of the system to make grants in such cases. (Applause.) On the other hand, there was a class of schools which, owing to the withdrawal of subscriptions in consequence of the Government grants, were now entirely dependent upon those grants for their continuance, and what would be the consequences in such cases if they had a Government adverse to education, and who should suspend the grants? From this state of things he hoped they would preserve the schools connected with their own denomination. (Applause.) After observing that there were popular schools in London entirely self-supporting, and impressing upon his audience the importance of maintaining the independent character of their schools by associating parents with themselves in their management, so as to give them really an interest in the school, Mr. Morley concluded by remarking that from a variety of causes the Board had been led into a debt of 1,200*l.* That debt must

be removed, and he was happy to say that 'already 700l. had been promised. Since they came to Halifax Mr. Titus Salt and Mr. Barnes had each promised 100l., and two friends had put down their names for another 100l. They had raised 300l. or 400l. in London, leaving a balance of 500l. He hoped their friends in Halifax would do as their friends at Bradford did some years ago, pay off the amount and send them home relieved from all anxiety. (Applause.)

The Rev. G. SMITH moved the first resolution, as follows:—

That this meeting approves the principles of the Congregational Board of Education, as set forth in the decision of a Conference in December, 1856. That this meeting entertains a decided conviction that religious culture, based on the inculcation of evangelical truth, embracing careful training to right action by the highest motives, and conducted by teachers of decided piety, is an essential element in the education of the young—that such a process is not the function of the State, of municipal corporations, or parochial boards, but of parents, aided, as far as necessary, by the resources of Christian benevolence and enlightened patriotism—that the "voluntary income of industry and kindness," unfettered by legislative measures, is competent to bring the means of instruction within the reach of all classes of the community—and that the employment of money raised by general or local taxation for religious teaching, is a violation of the principles of civil and religious liberty. And this meeting also considers the establishment of its Training Institution, for preparing teachers for schools, especially deserving the hearty and liberal support of every member of the Congregational body.

He urged the resolution in an eloquent speech, remarking that though the Board of Education was now distinct from the Congregational Union, the principle of the Board was so much in harmony with their nonconformity and general polity, that every consistent and enlightened advocate of the one ought to be the friend of the other. (Hear, hear.) As Congregational Dissenters, they did not feel that they had any mission to educate the entire country, neither was it the duty of the Government to do so, because nothing could by possibility absolve the parent from the obligation devolving upon him to train up his child. (Hear, hear.) As churches, they could only give a religious education, and they could not, therefore, ask the Government to assist them, because if they took Government money for religious teaching in the school, why not take it in the church, and if they were to do that, what would become of the noble truth for which their fathers had suffered? (Applause.)

Mr. T. E. PLINT, Leeds, seconded the motion, and expressing his conviction of the absolute necessity of a religious education, said, he would not lift a finger, or raise an echo of his voice, to give any child an education apart from a religious education, because he did not think there was any solid good in this life which did not rest upon religion as its basis. (Hear, hear.) That being so, Government had nothing to do with education, and had no business to interfere in the matter. Already the grants exceeded 1,000,000l. per annum, and there was no telling when or where they were to stop. It was their own money, and they ought to be determined to appropriate it themselves. (Hear, hear.) Alluding to the effect of these grants upon their schools, he said that a short time ago a schoolmaster complained to him, that in consequence of the other schools in his district taking the grant, he was seriously crippled, especially as his district was a poor one, and he could not get sufficient support from the friends of the school. He (Mr. Plint) said to him, as he would say to them, be patient. Their principles were sound, being based upon the Bible, and must succeed in the long run. (Applause.)

Mr. F. CROSSLEY, M.P., supported the resolution, remarking that there was an old proverb which said, "It is hard to swim against the stream," and it would be no easy thing for a man to get up in that assembly and advocate opinions contrary to those which had been urged by Mr. Morley and others, and yet that was just the position in which himself and other friends of this cause were placed in the House of Commons. There were five or six against as many hundreds, and they found it very difficult to swim against such a stream. They did not like to neglect their duty, and yet as soon as ever they got up to oppose these grants, there was such a hallooing that it was almost impossible for them to get a hearing. Many members did not understand the question, and they did not want to understand. All they cared about was to get the vote passed, and it was only by threatening to divide the House that a discussion could be obtained. He hoped that the reform which they were anticipating would alter this state of things and that some check would be put upon these grants. (Hear.) He could not help feeling when Mr. Disraeli uttered the words which had been quoted by Mr. Morley, that the Right Hon. Gentleman, though he would not say they had not done right, thought they had not, and he knew that many friends of Government were looking most anxiously at this subject. (Hear, hear.) He hoped that something would be done, so that they might see their way to liquidating the whole of the £1,200 debt.

Mr. ECCLES, Blackburn, briefly expressed his approval of the movement, and said he should be happy to give £50 towards paying off the debt. (Applause.)

The meeting was also addressed in an eloquent speech by the Rev. Mr. HARRISON, London, after which the resolution was adopted.

The Rev. Mr. PRIDIE moved—

That the friends of the Congregational Board of Education cannot separate without recording their deep sense of the valuable services rendered to it by the late Rev. Walter Scott, of Bradford, who from its first organisation took a warm interest in its success.

Mr. MORLEY seconded the motion, and bore his testimony to the great value of Mr. Scott's labours and services. The motion was then adopted.

Mr. BAXTER, Liverpool, moved a vote of thanks to the Chairman, which was seconded by Mr. PERRY, of Chelmsford, and carried. Mr. F. CROSSLEY, M.P.,

moved a vote of thanks to the ladies, and to the committee of management, which was seconded by Mr. C. REED, of London, and unanimously adopted. The CHAIRMAN moved a vote of thanks to the friends of other denominations, and to their friends for their kindness and hospitality to the delegates. The Rev. Mr. PATON seconded the motion, which was supported by the Rev. Mr. PRIDIE and the Rev. THOMAS SCALES, and adopted. The Rev. B. BEDDOW moved a vote of thanks to the Lancashire and Yorkshire, and the Great Northern Railway Companies, for the facilities offered by them to delegates attending the meeting of the Union. The Rev. Mr. RICHARDS seconded the motion, which was adopted, and the proceedings were brought to a close.

THE EVANGELICAL EARL AND THE TRACTARIAN BISHOP AT BRADFORD.

The annual meeting of the Bradford Young Men's Christian Association, which was established something less than twelve months ago, under the patronage of most of the clergymen, Dissenting ministers, and influential laymen of the town, was held on Tuesday evening last, in St. George's-hall, under the presidency of the Right Hon. the Earl of Shaftesbury. His Lordship was supported on the platform by the Mayor of Bradford, Mr. Wickham, M.P., for the borough, and by magistrates, ministers of religion of different denominations, and other gentlemen.

The noble CHAIRMAN delivered a long and interesting address in opening the proceedings. He stated that some of these institutions had not succeeded. Some had fallen away—not many, he hoped—and were not discharging the great duty that was confided to them. Many who walked faithfully and ran well, had fallen off. His lordship then described institutions of this kind as being the necessary consequence and the supplement of the great movement of the early closing associations. (Applause.) The two must go together. These institutions were utterly impossible without the early closing movement preceding them, and the early closing movement was likely to issue in mischief unless supplemented by such facilities and institutions as these.

He remembered that when he was engaged some years ago in the campaign in favour of that great movement along with his friend Mr. Lilwall and others on the platform, they were encountered by a variety of arguments. They were told that the young men would abuse the time that was vouchsafed to them. Well, the boon had now been granted; the great measure was then in their hands; and he appealed to the young men of Bradford, and to all the young men in every part of the United Kingdom who, by God's providence, were brought into this happy condition and were enjoying those inestimable privileges—he appealed to them, by their example, by their good conduct, by the proof that they would give that boons such as these were duly valued, and would be used in the spirit in which they were given—he appealed to them to set an example that might be quoted against all gainsayers. After enlarging upon the great value and importance to young men and to society generally of such institutions as these in the large commercial and manufacturing cities and towns of the kingdom, the noble Earl said he was sorry to say, that in all conditions of life there was a system of conventional morality which was the most pernicious to the real principle and to the right judging part of man of anything that he could well conceive. (Hear, hear.)

Lord Shaftesbury concluded by an earnest appeal to the young men before him to make the best use of their present advantages. The meeting was subsequently addressed by Mr. John Rand, the Rev. John Jones, Mr. W. E. Shipton, of London, secretary to the parent association; the Mayor of Bradford, the Rev. W. Mitten, Mr. Wickham, M.P., and Mr. Alderman Rand.

On Friday a great meeting of the friends of the Society for the Propagation of the Gospel was held in St. George's Hall, Bradford, last evening, when the Bishop of Oxford, Archdeacon Bickersteth, vicar of Aylesbury, and the Rev. Dr. Hook, vicar of Leeds, attended as a deputation from the parent society. The hall was crowded. The chair was occupied by Mr. Wickham, M.P. Archdeacon BICKERSTETH, in an eloquent address, moved the first resolution, acknowledging with thankfulness to Almighty God the blessings which have hitherto rested upon the labours of this venerable society. The Bishop of OXFORD, on coming forward, was received with mingled cheers and hisses.

He said he rose to second the resolution which had just been moved, and he rose in spite of the trumpety interruption, with the greatest possible pleasure, to plead for a great cause—(hisses)—to plead with brother Englishmen, and he might also say with brother Yorkshiremen. (Applause.) That cause had been in some degree set before them, and he would not go over the ground again, but he might say that the principal object of this society was to carry into effect one simple idea, namely, that, inasmuch as England was a Christian land, she was bound to accompany her commerce and her emigration with the blessings of her Christianity. (Applause.) It did this on the simple proposition that their great pre-eminence as a nation was due to this and this alone, and they had the religion of Christ established amongst them in all its simplicity and purity—that God had chosen them from the nations of the earth, and given them special privileges and gifts—had placed them in the foremost rank of the nations—had purified their religion from the superstition which had well nigh overwhelmed Christendom, and having blessed them with such gifts and privileges, it could only be to fulfil some high purpose in his government of the world, that purpose being, that the Gospel of his Son should be preached to every nation under heaven. He had made them his instruments for that purpose just as clearly as though he had spoken to them from heaven. Beyond the special privileges which they possessed in the purity of their faith and the freedom of its utterance, what

was the reason why this nation was hemmed in by the sea on every side, but that God had intended that, as the population increased and multiplied, they should swarm forth from this land, and go forth to possess other lands in various parts of the earth? (Hear, hear.) If he had spoken from heaven, and said, "There shall go forth every year from Great Britain so many thousand people as my messengers to evangelise the earth," would that have been a plainer charge to any thoughtful Christian than he had given them in this, that he had provided, by the action of secondary causes, that there should go forth such a stream of emigration from this country? (Hear, hear.) And mark how it had gone forth. Most wonderful were the dealings of Providence in leading to that emigration,—wonderful in this, that it selected persons in whom the principles of Christianity had obtained a prominence over every other feeling. He differed with many of them as to the Pilgrim Fathers, and he had no hesitation in saying so. They were Puritans, and he was a Church of England man; they were Presbyterians, and he was to the backbone a sound member of the reformed Church of England; but he honoured them sincerely for that earnest Christian principle which led them to say, "Let us worship God according to what we believe to be the purity of the faith in distant lands, rather than be obliged here in England to dissemble our convictions and to sully our faith." (Applause.)

The Right Rev. Prelate continued, in an eloquent strain, to urge the subject of Christian missions, and concluded by seconding the resolution.

CHURCH-RATES.—PEASE v. SHAFTO AND OTHERS.—The long expected hearing of this case of appeal at the Durham Quarter Sessions from an order for the payment of church-rates, made by the Bishop Auckland bench has been again deferred, in consequence of the pressure of business. It is said to be probable that the respondents will not contest the case any further, especially as it seems to be admitted that Dissenters must be legally exempted from such exactions next session of Parliament.

THE REV. DR. CAIRNS.—Dr. Cairns, it is currently reported, is the man to whom the United Presbyterian Church looks as successor to the late Rev. Dr. Brown, in the Exegetical Chair in that Church, rendered vacant by the decease of this venerable divine. It is not supposed, however, that acceptance of the Professorship by Dr. Cairns will necessarily involve separation from his present much-attached flock.—*Berwick Warbler*.

CHRISTIANITY IN MOROCCO.—The position of the few Christians in Morocco appears to be exceedingly critical. The following is an extract from a letter received from Mr. Barrow, the British consul at Rabat, bearing date September 1, 1858:—

Fanaticism is daily and visibly gaining ground. Our houses are now secured as well as bars, bolts, and fire-arms can make them. Communications between the French vice-consuls and merchants and my vice-consulate are opened, so that in a moment of danger all would come to my house, which is the most secure and easily defended. And in that little gloomy room over the entrance, where your baggage was placed, I have collected about 20lb. of powder—choosing rather, if it be God's will, that all who are dear to me should thus perish, than risk the horror of seeing their lives cut away piecemeal, their persons desecrated, and their remains thrown to the dogs.

THE JEWISH CHILD KIDNAPPED AT ROME.—The Jew Mortara's little boy still remains in the clutches of the Inquisition at Rome. The Duc de Grammont, the French Ambassador, has tried in his turn to intercede, and obtain from the Pope the restitution of this child; but Pio Nono is said to have answered the Duke that he could not, in conscience, replace in the path of perdition a soul which had, as though by miracle, been won for Paradise. The Popish prints are endeavouring to turn the iniquity of the abduction into a "triumph of grace" on the child himself. The *Armonia* of Turin says:—

It was with the greatest delight that this child entered the convent of the Catechumens. On arriving there he observed over the gateway a statue of Notre-Dame-des-Douleurs. "Why does she weep?" he asked. "She weeps," he was told, "because the Jews do not become converted, and will not recognise her." "Then," replied the child, "she weeps for my father and mother!"

On the other side, a letter from Bologna places the cruel injustice of the whole matter in a stronger light than ever:—

It is completely false that, as asserted, the father can see his son freely. He may have been able to see him, but it was in presence of the Rector of the Catechumens; and the child always declared that he wished to return to his father and mother. When Mortara left Rome, he was promised that, in his absence, the Secretary of the Israelite Commission of that city should visit his son. But when that gentleman presented himself at the convent of the Catechumens, not only was he refused admission, but the Rector cried to him from one of the windows that, after the return to Rome of the Cardinal-Inspector of the Catechumens, formal orders had been given not to receive any Israelite, and that this interdiction extended even to the parents. The Rector of the Catechumens did still worse. About the end of last month, the little Edgar was by his order taken on a promenade in the streets of the Ghetto, either to annoy the young girls who are to be seen there mending their rags, or to make an impression on the mind of the boy himself by contrasting the comfort of his position with the poverty of those unhappy people.

A ludicrous scene occurred some time ago in a village church a few miles from Buxton. The occasion of it was the anniversary of a benefit club. The club had been played into church, the service had proceeded as far as the sermon, in the midst of which the worthy divine was interrupted by the rushing in of one of the waiters of the club-house, with sleeves turned up, and enveloped in a huge white apron, who proceeded up the aisle, and when opposite pulpit, exclaimed that "Dinner was ready," whereon the rev. gentleman coolly replied, "Tell them to wait a little," and proceeded to the end of his discourse.—*Derby Reporter*.

Religious Intelligence.

GREVILLE-PLACE CHURCH, EDGWARE-ROAD, NEAR KILBURN-GATE.

The interesting ceremony of laying the foundation-stone of this new Congregational Church took place in the midst of a very large assembly, on Wednesday, the 13th inst., at four p.m. The first hymn was announced by the Rev. Mr. Evans; portions of Scripture were read by the Rev. Dr. Burns, the Rev. Edward Mannering offered the dedicatory prayer, after which the Rev. E. Cornwall announced the second hymn. The Rev. J. C. Gallaway then explained the contents of the bottle, to be deposited in the foundation-stone. They consisted of a Declaration of the Faith and Church order of the Congregational Churches of England and Wales, the last Reports of the London and the English Congregational Chapel Building Societies, a printed copy of the Trust Deed according to which the property is to be invested, and a statement of the origin, progress, and principles of the undertaking, from which it appears that the cost of the freehold, including the use of the adjoining Bolton, Belgrave, and Grosvenor Roads, is 800*l*. The intended building is to accommodate at first 650 persons. Its estimated entire cost is 2,100*l*. The minister of the church is the Rev. J. C. Gallaway, A.M., formerly of Bishopsgate Chapel, London, and at present the Secretary of the English Congregational Chapel Building Society; the architects, Messrs. W. G. and E. Habershon; the treasurer, Mr. G. Stephenson; the hon. secretary, Mr. R. W. Roberts; the builder, Mr. Simpson.

Immediately after the reading of this statement, which elicited expressions of general approval, G. Head, Esq., on behalf of the ladies of the congregation, presented the Lord Mayor elect with a silver trowel, with which he proceeded at once to lay the stone, assisted by the architect and builder.

Alderman WIRE then declared the stone duly laid, and addressed the assembly:—

He heartily concurred in the broad and catholic principles just announced by the Rev. J. C. Gallaway, A.M., the minister of this Church, as those upon which this chapel was to be erected. At the same time he could not help alluding to the fact that the church about to be built did not belong to the Established Church of this country. Whose fault was it that this church would be excluded from full and free fellowship with the Episcopal Churches of this land? Not theirs. They invited all the bishops, priests, and deacons of that Church to come and join in this religious work. They were welcome to our pulpits and our fellowship, in the name of our one and common Lord and Master, Christ Jesus; without requiring them to sign anything that their consciences would not allow. Would they reciprocate this challenge? For their own sakes, he really wished they would make the experiment, if in hearty union with all the free Christian churches of the land. The time for keeping up the invidious distinctions between Church and Dissent was coming to an end. Men were getting more enlightened. As things were now advancing the only way for any man or any church to earn and possess the confidence and sympathy of the community at large, is to act on those truly Christian and catholic principles which admit of the hearty and practical co-operation of all good men in all good things. (Loud and continuous cheering.)

At the conclusion of Mr. Wire's address, Mr. Gallaway stated that the Lord Mayor elect had intimated his intention to make a donation of 10*l*. in aid of the object, and that the contributions already amounted to 1,600*l*., but that 1,300*l*. more were required to meet the entire cost. He then announced a collection, which was liberally responded to. This is the third chapel which has been built for Mr. Gallaway, in the various spheres of labour to which he has been called, and about the hundredth in the building of which he has taken a large share of the work and labour. Immediately after this ceremony, a public tea-meeting, which was very numerously attended, was held at the temporary church, Upton-road, Kilburn, at which the Rev. J. C. Gallaway, A.M., presided. The meeting was addressed by the Lord Mayor Elect, by the Revs. Dr. Halley, of New College; Charles Gilbert, Secretary of the London Congregational Chapel-Building Society; J. C. Harrison, of Camden Town; Clement Dukes, A.M., of Dalton; A. Herschell, of Trinity Church, Paddington; J. De Kewer Williams, of Kensington; also by Messrs. W. G. Habershon, G. Stephenson, and S. Blomfield.

CHICHESTER.—The Rev. William Dorling, late of Brentwood, has accepted the earnest and unanimous invitation of the United Congregational Churches, worshipping in Chapel Street Chapel, in this City. The Chapel is undergoing considerable improvements and repairs, and the usual services are being held with much acceptance in the assembly rooms.

SUNDAY AFTERNOON LECTURES, HALIFAX.—On Sunday last the Rev. W. Walters delivered his third lecture for the season in the Odd Fellows' Hall, Halifax. The subject for the day was "John Wickliffe." The Hall was crowded to excess, numbers being unable to obtain admission. The lecturer announced as the subject for next Sunday, "John Wesley." At the close a liberal collection was made to meet the expenses of rent and advertisements.

CHATTERIS, CAMBRIDGESHIRE.—The Rev. George Hunt Jackson, who entered upon the pastorate of the Independent Chapel of this town on the first Sabbath in March last, was publicly ordained on Wednesday, the 20th of October. The Rev. James Smith, of Wisbeach, delivered an able and interesting discourse on the principles of congregationalism. The Rev. A. Murray, of Peterborough, asked the usual questions and offered the ordination prayer. The Rev. Dr. G. F. Ryan, of Beverley, Yorkshire, in

a most affectionate and powerful style delivered the charge. In the afternoon a public tea was provided. In the evening, to a numerous audience, a most appropriate and able discourse to the church and congregation was preached by the Rev. T. G. Horton, of Reading. The whole day's services terminated with very great satisfaction to all.

THE REV. T. BINNEY.—The *Southern Spectator*, the monthly magazine of the Congregational churches in Australia, reports under date July 27, that Mr. Binney, after leaving Sydney, visited Ipswich and Brisbane, where he lectured and preached. He called at the Hunter river on his return, and preached in the Independent Chapel. He arrived in Melbourne on July 14, much recruited in health. He preached at St. Kilda on the evening of the 18th, and on the 25th twice at McKillop-street, Geelong, on all the occasions to crowded congregations. He was then to leave by the first steamer for Adelaide, where he purposed remaining several weeks.

CLAYLANDS CHAPEL, CLAYLANDS-ROAD.—In the spring of the present year an effort was commenced to pay off the debt of 1,100*l*. remaining on this place of worship, and on Monday evening last a social meeting of the congregation and their friends was held in the school-rooms adjoining the chapel, presided over by the pastor, the Rev. J. Baldwin Brown, A.B. The attendance was large, and a very gratifying report was presented as to the progress made; by which it appeared that about 700*l*. had been already subscribed. The meeting was addressed by C. P. Mason, John Bartrum, John Doulton, W. R. Ellington, N. Skeyne, Esqrs., and others, and several sums of from 5*l*. to 50*l*. having been promised on condition that the whole debt be cleared off within the next few months. A spirited effort was made to accomplish this, and before the meeting broke up the chairman had the pleasure of announcing that only about 50*l*. more was required. A few collecting cards were distributed, and there is every reason to believe that from this source, and the contributions of some friends who were unable to attend this meeting, the remaining sum will be readily obtained.

PRESENT STATE OF MORAVIAN MISSIONS.—A meeting of the friends of Moravian Missions was held on Wednesday in Queen-street Hall, Edinburgh. Professor More in the chair, to hear a statement from the Rev. M. La Trobe, of London, with reference to the operations of the United Brethren. The rev. gentleman, after glancing briefly at the history of the Moravian Society, referred to the West Indies and the Arctic regions as the scenes of their greatest successes. Their operations had been greatly extended within the last thirty-five years. In 1822 they had thirty-three stations, to which were attached congregations amounting to 33,000 souls, under the care of 168 labourers, male and female. At present the number of stations was seventy-three. The congregations connected with these numbered in all 74,187, of whom 21,000 were communicants. The number of baptized children was 20,000, almost all of whom were in attendance at school. Of male and female agents there were in all 304. From the commencement there had been 1,646 persons engaged in the society's labours. He concluded by commending the labours of the brethren to the continued support of their friends in Scotland. Colonel Crawford afterwards addressed the meeting, and communicated some intelligence regarding the society's labours in Caffraria. —*Edinburgh Witness*.

CARLISLE CHAPEL, KENNINGTON-LANE, LAMBETH.—It may be remembered that the above chapel was opened about fifteen months since by the London Congregational Chapel Building Society. Under the ministry of the Rev. W. H. Aylen, the chapel is now regularly well filled, and the church steadily increasing. Hitherto no Sunday-school has existed; the members and friends feeling the necessity and importance of this instrumentality, assembled on Tuesday evening, Oct. 12, to the number of about 500, in the large room at the Horns, Kennington, for the purpose of taking tea and instituting a Sunday-school. At seven o'clock the room was thrown open to the public, and the small portion which remained unoccupied was speedily filled. The chair was taken by Rev. W. H. Aylen. After singing, prayer was offered by Rev. J. Marchant, of Esher-street Chapel. The chairman, in a short and appropriate speech, then introduced the business of the meeting. He stated that 150*l*. was required to carry out their design. Several resolutions were then moved and seconded, and the meeting addressed by Revs. J. B. Brown and E. Paxton Hood, also Edward Swaine, Esq., W. H. Watson, Esq., and several other gentlemen. During the evening a collection was made, which, with the sum privately subscribed on the previous day, reached 90*l*. A vote of thanks to Mr. Martin (who had generously granted the free use of the room, and also contributed to the proposed schools) having been unanimously carried, prayer was offered, the Doxology sung, and the meeting separated. It may be interesting to add, that by the energy and perseverance of Rev. Mr. Aylen and his friends, the remaining 60*l*. was made up in two days, and that the schools are likely to be opened in about three weeks from the evening of meeting, unencumbered by debt.

WRENTHAM, SUFFOLK.—A meeting of a peculiar and interesting character was held in the British School-room at Wrentham, Suffolk, on Wednesday evening, Oct. 13. The Rev. Horace James, late pastor of the first Congregational Church in Wrentham, Massachusetts, being in this country, paid a short visit to the village in Old England which bears the same name as the town in New England, in which he had for some years laboured, at once to gratify a very natural feeling to obtain and to communicate local information interesting to the inhabitants of both places. The Rev. J. Browne, in in-

troducing Mr. James to the meeting, related the circumstances under which he had been made acquainted with the existence of the New England town, and stated that an epistolary correspondence had been commenced and carried on between himself and the minister of the church in the American Wrentham. Some emigrants, for conscience' sake, left Wrentham in Suffolk in 1637, and took up their abode in Dedham, Massachusetts; and, when a new settlement was established, as an offshoot from Dedham, the Wrentham emigrants, being persons of some influence among the settlers, gave the name of their native place to the new town. Mr. James entered into various particulars connected with the political, mercantile, social, educational, and religious state of the Western town, made interesting statements respecting the progress of the anti-slavery cause, and thrilled his audience by his relation of incidents connected with the revival of religion in America. The meeting was very numerously attended. A vote of thanks was unanimously accorded to Mr. James, and coupled with it was a request that he would communicate to his friends on the other side of the Atlantic the hearty greeting of their English brethren. A bond of union now exists between these two places, in different hemispheres, bearing the same name; and feelings have been revived which, doubtless, existed in full force more than two centuries ago.

THE QUINTA, IN SHROPSHIRE.—Mr. Barnes, late M.P. for Bolton, has erected a handsome Independent chapel on his estate, "the Quinta," which was opened on Thursday, the morning service being conducted by the Rev. Dr. Raffles, of Liverpool, and the evening service by the Rev. S. D. McGregor, of Farnsworth. The building will accommodate some 230 persons. At the luncheon, between the services, Mr. Barnes made a short speech, from which we take the following extract:—

We have erected a building for the worship of God, and have called it a church. This, I know, will be looked upon as an invasion of an old custom, which designates all places of worship not exactly connected with the Church of England as chapels. I mean to break through that rule. (Hear, hear.) I do not understand why the name of "Church" in England should be confined to one denomination. In other countries it is not so; in Scotland and America, and also in those parts of the continent where more than one denomination exists, every place of worship is called a church, and why England should be an exception to this rule I do not know. It can only be a relic of those by-gone times when oppression and persecution existed, and I see no reason why we should not break through it. And we have called the building a Congregational Church. I need not say why I have done so, because all who know me know that, if I did build a church, I should build it for that form of worship which I practise. I have called it a Congregational Church because I think the congregational style of worship the simplest and most in accordance with that practised by the early Christians; I call it so because I like the congregational form of worship and government best. I do not say it must be the most Scriptural; I know there are various opinions on that point, and all we can do is to have our own opinions and go on in peace. I hope the pure Gospel will be preached in the church as long as it stands, and I desire that it shall not be shut to any other denomination. I should like to see a clergyman of the Church of England there. (Hear, hear.) One reason I can mention why I call it a Congregational Church—if it were an Episcopal Church its doors would be closed against every other denomination. I would leave it to any man, whether my plan is not the best—to have as broad a platform as possible. Unfortunately it has been the opinion in this country—but I hope it is now dying out—that the building of any other church is an attack on the Church of England. I think that a great error. I look upon all the orthodox denominations as strong buttresses outside the Church. We feed the Church, we sustain it, and I believe it has, for the last 150 years, been greatly indebted to other churches. I believe it is better than it would have been if there had been no dissent. I consider the Church of England as an integral and very important part of the Protestant Church we cannot dispense with; we must, as Christians, try to purify it, and make it more valuable. I believe there is not one denomination of true Christians which can be dispensed with without doing harm to Protestantism.

On Sunday, the 17th, the opening services were continued. In the morning, at eleven o'clock, the Rev. Samuel Martin, of Westminster, preached a highly impressive and eloquent discourse. In the afternoon, at three, the Rev. R. Thomas, of Bangor, preached in Welsh. In the evening, at half-past six, the Rev. S. Martin again preached. On each occasion the church was crowded to overflowing.

Correspondence.

THORPE AND WILBERFORCE ON THE EFFECTS OF THE ESTABLISHMENT.

To the Editor of the *Nonconformist*.

SIR.—Some little time since you quoted the opinion of Archdeacon Thorpe (expressed in his evidence before the Lords' Committee on Spiritual Destitution), that a Churchman was, generally speaking, "more honest" than a Dissenter, the rev. gentleman admitting, however, that he might perhaps be a little prejudiced in the matter.

This quotation somewhat puzzled me for the time, not understanding upon what the Archdeacon could possibly have based his opinion given so gravely to their lordships. At last it occurred to me that some few years ago a return was made to the House of Commons respecting the religious persuasion of the inmates of those abodes of industry and virtue in England, yeelp "Prisons," confined therein on 25th September, 1852, and I thought perhaps this might throw some light on the subject. I accordingly recently purchased the return in question at Messrs. Hansard's, and on looking through it found that the recognition on the part of the proper authorities (i.e., judges and others) of the Churchman's superior honesty (or some other equally valid reason) had

led to the institutions I have referred to being tenanted by no less than twelve Churchmen to one Dissenter, taking the country through. The Archdeacon, I believe, comes from Yorkshire, and, as a proof of his intimate acquaintance with the morals of his own locality, I find that in Beverley House of Correction the Churchmen were sixty and the Dissenters but three. At Parkhurst juvenile prison the Church boys had an entire monopoly of the benefits of that institution, there being 564 inmates of the Established religion and no Dissenter.

Now when it is borne in mind that the several Dissenting places of worship open on a given Sabbath in 1851, contained rather a larger number of worshippers than those of the Establishment, we see how forcibly the remarks of the Archdeacon about the "superior honesty of Churchmen" are corroborated by the Prisons Census of 1852. Should the Archdeacon give evidence again he need not allow so grave a matter to depend merely on his own opinion, but can quote the convincing statistics I have alluded to, and which he may have in fuller detail for 2d. at Hansard's.

The foregoing remarks will serve also the double purpose of supporting the statements of the Bishop of Oxford at Bradford the other day, to the effect that England owes its greatness mainly to the Book of Common Prayer, seeing that they show how much better citizens those are who adopt that ritual than those who do not.

I am, Sir,
Yours most obediently,
A DISSENTER.

Millbank, Oct. 25, 1858.

FUNERAL OF THE LATE REV. DR. JOHN BROWN.

(From the *Scottish Press*.)

On Wednesday the remains of this venerable and distinguished theologian were interred in their last resting place, in the New Calton Burying Ground, in presence of as large an assemblage as ever, within the memory of the present generation at least—and if we except that of the Rev. D. Chalmers—attended any public funeral in Edinburgh. The various elements, too, of which it was composed, apart altogether from the mere matter of numbers gave ample evidence of the high estimation in which Dr. Brown was held, as well as of the sincere and universal grief felt at his loss. In proof of this we need only mention that along the whole line of the procession from Arthur Lodge to the Burying Ground, the shops were generally closed and ordinary business suspended; while every street was crowded by thousands of the inhabitants, and every available nook and corner whence a view could possibly be obtained, occupied by eager spectators. At many points, indeed, the mournful cortege passed all the way between a continuous and dense body of people by whom the pathway was almost entirely blocked up—the *coup d'œil* at the more prominent points on the route being very striking and impressive. An immense multitude, composed chiefly of ladies, were congregated at the stairs and plateau in front of the Register Office; while every window along the whole line was tenanted by groups—in many cases composed of female members of the various congregations, some of whom were clad in deep mourning—who were anxious to catch a glimpse of the sad but imposing spectacle. The vicinity of the Old Calton Burying Ground in Waterloo Place was more thronged than perhaps any part throughout the route, even the walls in front of the Ground and the lower elevations of the Calton Hill being crowded with spectators.

At one o'clock the relatives and more intimate friends of Dr. Brown assembled in his house at Arthur Lodge, where devotional exercises were conducted simultaneously in three apartments by the following ministers:—In the first apartment—Rev. Dr. Thompson, colleague of the deceased, Rev. Dr. Cairns (Berwick), and the Very Rev. Principal Lee, one of Dr. Brown's earliest and most valued friends; in the second apartment—Rev. Dr. Smith (Biggar), Rev. Dr. Hunter (Tron Church), and Rev. Dr. Candlish; and in the third apartment—Professor Lindsay (Glasgow); Rev. Dr. Henderson (Galashiels), and Rev. Dr. A. S. Paterson (Glasgow). At the same hour, the congregations of Biggar, Rose Street, and Broughton Place met in Nicholas-street and engaged in devotional exercises, conducted by the Rev. Dr. George John Johnston. There was a large attendance. These services over, the three congregations proceeded from the church towards Arthur Lodge, and on meeting the procession in Preston-street wheeled round and led the way. A great concourse of people was assembled in the vicinity of the Lodge to witness the forming of the procession, which started at ten minutes past two o'clock.

The cortege, which marched four abreast, passed slowly along Preston Street, Clerk Street, Nicolson Street, South Bridge, North Bridge, and Waterloo Place, and numbered 1000 individuals—extending at the same time about a quarter of a mile in length. The pall bearers were the following: 1. John Brown, M.D., Edinburgh, and his son, chief mourners; 2. William N. Brown, M.D., Melrose, and Mr. A. C. Brown, Edinburgh, sons; 3. Mr. Robert Johnston, and Rev. Dr. Smith, Biggar, brothers-in-law; 4. Mr. James Young, merchant, Edinburgh, and his sons, son-in-law and grandsons; 5. Mr. James Waddell, of Crofthead, and Mr. J. E. Brown, Glasgow, brother-in-law and nephew; 6. Rev. Dr. William Brown, Duddingstone, uncle (only surviving son of the Rev. John Brown, of Haddington), and Mr. Walter Crum, Thornliebank, brother-in-law; 7. Rev. Dr. J. C. Brown, Aberdeen, and Rev. John Brown, Leith, cousins; 8. Mr. H. E. Crum Ewing, M.P., and Mr. James Crum, brothers-in-law.

At the University a body of Free Church Professors together with various ministers, elders, members, and students connected with the same

body, as well as the Rector and Masters of the High School, joined the procession; while at the Calton Convening Rooms, the Lord Provost, magistrates, and Council, attired as already stated in their robes of office, fell into line. The scene was here very striking. The fine ridge of the Calton was literally clad with female mourners; along its foot the dark procession was seen winding its slow way, and in front of the Calton Rooms the city officers were marshalled, resting on their shrouded arms and awaiting the moment when, leading the way and followed by the municipal authorities, they joined the procession—the bright scarlet robes of the civic dignitaries contrasting strangely but not unpleasantly with the universal sable by which they were surrounded. On arriving at the burying-ground the members of Broughton-place Congregation took open order, allowing the managers and session to precede the coffin, which on being removed from the hearse was borne to its last resting-place on the shoulders of four of the oldest members of the congregation—the relatives of the deceased of course immediately surrounding the grave. As the coffin was lowered, many were affected to tears—the vast assemblage dispersing shortly afterwards. The tomb is situated near the centre of the south wall of the cemetery, in a quiet sequestered spot, and may be easily distinguished by having inscribed upon it—"The burying-ground of the Rev. John Brown, D.D."

PUBLIC MEN ON PUBLIC AFFAIRS.

Public meetings in connexion with agriculture, and meetings of M.P.'s with their constituents, have been prolific during the past week. We can only notice their prominent features.

Mr. MASSEY, M.P., (who was in the Home-office in the Palmerston Ministry), met his constituents at Salford, on Wednesday evening. After reviewing the events of the session, and defending his conduct in Parliament, he declared his opinions on the all-absorbing question of the day. He thinks that no constituency of less than 1,000 electors should be longer allowed to send a member to Parliament; but such constituencies need not therefore be disfranchised—they could be annexed to a neighbouring borough, or to the counties to which they belonged. He is in favour of enfranchising ratepayers, or, which would be about the same thing, 5*l.* householders. He thinks that persons who have a small stake in the country, in the form of provident investments, might also be entrusted with votes. He is also in favour of a redivision of constituencies, so as to make them wider than they are now.

If the party now in power, who vilified Sir Robert Peel, would follow that great statesman's example, the liberal party would support them. But if they intended to palter with these questions of reform, and to shuffle with other questions involving the interest of the liberal party, they should have his (Mr. Massey's) opposition. If the Government should say, "We accept the present state of public opinion, honestly and unreservedly giving ourselves up to be the organs and exponents of the liberal policy which has long been determined upon by the greatest parties in the country," he would rejoice at their conversion, and give them his vote. (Hear, hear, and laughter.) The present aspect of political affairs portended a speedy appeal to the country; and probably on his next visit to his constituents, they would be able to dismiss him to private life. But if from any misconception of his views or motives, or disapprobation of his conduct, he was dismissed into private life, he would not say that he should depart without pain and mortification, but he would certainly go without dishonour, and with the approbation of his conscience. (Hear, hear, and applause.)

Mr. WARBURTON congratulated the honourable Member upon the vast improvement in him since he had gone out of office with Lord Palmerston. And on Mr. Warburton's motion, a resolution was carried by a large majority, declaring no Reform Bill satisfactory unless it should include the ballot, a poor-rate franchise, short Parliaments, and a complete redistribution of seats.

At the Anniversary of the Rochdale Conservative Sick and Burial Society, Mr. Pickles Presiding, Sir A. RAMSAY proclaimed the opinion that the recent change has been one of measures rather than men—

Of course he did not believe that his constituents approved of the great Whig doctrine that a man was not fit for office, except he belonged to one of the families of Greys or Russells; and if there was an advantage in the change it was in the fact that that principle received a blow by the change.

At Newcastle-on-Tyne, Mr. Headlam, doubting whether Ministers could fulfil the promise made for them that their Reform Bill "would please all parties," only asked them to approach the great question with an honest and sincere spirit; and Mr. Ridley, the other Member, reserved himself for the question without pledge.

Mr. VERNON SMITH, late President of the Board of Control, has been addressing a meeting of electors of Northamptonshire at Oundle, chiefly in behalf of his son. On the question of reform and party politics he said:—

It was said the Reform Bill of 1831 was a Whig job, and the present Ministers meant to set all right in 1859. The truth was, they were blessed with a ministry who had no opinions of their own. There was a time when there was a leader of the House of Commons, but the present course was for the ministry not to lead but to follow the house. They originate nothing; they ask the house what they want, and will be ready for anything so long as it does not involve the loss of office. However, as his excellent philanthropic friend, Sir G. C. Lewis, said, they might propose what bill they pleased, but it was for the house to decide what it should be when it came out. He agreed with Mr. Roebuck in thinking that, although an extension of the franchise might not obtain

for them any better legislation, it would make them better satisfied with it. . . . He should go on as hitherto, taking counsel of those high and honourable men whom he had hitherto looked up to as leaders, and in whom he had still the highest confidence. He believed the Liberals had shaken off all that; and had no gods and no party. He wished it were otherwise. He confessed himself a party man. . . . His successor, Lord Stanley, he looked upon as one of their most promising Liberals. People generally were not supposed to be very partial to their successors; it has been said that some persons were not very fond of their heirs, but he begged to say that was not his case. (Laughter.) But he was sincerely glad indeed that the interests of this great country had been entrusted to so able a nobleman as Lord Stanley.

At the North Walsham Agricultural Meeting, Lord WODEHOUSE touched upon the politics of the day, and some passages in his speech are remarkable. He believed that, no matter what the chances, the changes, and the combinations of party might be, the foundations of that prosperity were so laid that we should be in the main well governed, whether the Prime Minister were Lord Palmerston or whether he were Lord Derby.

There happened to be at the present moment what many people considered far too great a unanimity in political matters, but, for his part, he did not think that any evil was likely to accrue from the present state of things, nor did he regard it as so bad a sign of the times as many persons were disposed to consider it. It seemed to him that we were passing from an old phase and entering on a new one, in which all parties were determined to adopt those measures which, in their opinion, were the very best for the country. Such being the case, we could not be very far from a sound condition.

Lord Wodehouse stated from his experience that the true "mystery" which makes mastery in diplomacy is an honest straightforward course. Too much, he said, had been said in favour of the French alliance. No doubt on alliance with France was necessary to this country, and no doubt such a union had been especially beneficial in the case of the war with Russia; but if such an alliance was to prevent the expression of our free opinion on the administration of affairs in France itself, or on what took place in that country, it was no longer a healthy alliance, and the moment it came to be tried it would be found to be a broken reed, on which it was unsafe to lean. Alluding to Russia, he said she had been no more conquered in the late struggle than we were, though she got the worst of it.

When it was remembered that the Russians had embarked in such works as the emancipation of the serfs, the construction of 5,000 or 6,000 miles of railway, the reform of their courts of justice, the making the press free—towards which a considerable step had already been taken—and the carrying out of many other great and important changes, it must be obvious that every sensible Russian could but wish that his country should enjoy a considerable term of peace.

At the meeting of the Herefordshire Agricultural Society, Mr. CLIVE dwelt on the importance of establishing methods for the transfer of land. Mr. BLAKEMORE, M.P., expressed his concurrence in what had fallen from Mr. Clive. The simplification of the transfer of land was a question to which he had long given his close attention, and one on which he had formed a decided opinion, which he should act upon whenever the matter came before Parliament. For his part, he could not see why the transfer of a piece of land, large or small, should give occasion for a long lawyer's bill any more than a simple purchase of a railway share.

At the annual meeting of the Collingham Farmer's Club, Mr. BARROW, M.P., the chairman, expressed an opinion that a very large supply of corn is likely to be sent from the mouths of the Danube, but he trusted that whatever competition might come the energy and talent which have been aroused in the country will be sufficient at all times to maintain the farmer in the prosperity which he so well deserves. Mr. CHOWLER congratulated the society upon its continued prosperity. He expressed doubts, indeed, whether the farmers are in a condition quite so flourishing as that of last year. In some crops there is a decided deficiency. The state of the money market might also affect prices; for undoubtedly there had been a merely consumptive demand, and no such speculative demand as usually influences prices. The state of the labourers as compared with what it was twenty years ago, exhibits a remarkable improvement. Their cottages are better, the inhabitants more cleanly and more orderly.

The electors of Tewkesbury having requested Mr. Edward W. Cox, Recorder of Falmouth, their Liberal-Conservative candidate, to give them his views on the promised Reform Bill, that gentleman met them on Saturday evening. Mr. E. W. Cox said,—

The next Reform Bill must not be, and he believed would not be a party measure, but a national one. Lord John Russell had proposed a 6*l.* franchise. The cry, of course, was directly, Why not a 5*l.* or a 4*l.*, or a 3*l.*? What reason is there for choosing one rather than the other? He had given to this the most careful thought, and he had come to the conclusion that no merely arbitrary distinction should be adopted; that the only satisfactory settlement of the question would be a householder's franchise. (Loud cheering.) Anything short of that would raise continual demands for further changes. Now, for the county franchise, he objected to the 10*l.* franchise being introduced there, because it would convert the counties into boroughs, and the object should be to have all important interests represented in the Legislature. But he would simplify and reduce it. He would give it to the owners of land of any value. Thus there would be two franchises only—the occupation of any house, and the ownership of any land. As for the ballot, reflection had satisfied him that it was a mistake. He had no fear of it in itself as a political engine, but he did fear that it would be injurious to the

national character, by the cultivation of habitual hypocrisy.

Mr. EWART addressed a meeting of his Dumfries constituents on Monday week with a speech criticising the measures of last session, but mainly directed to the present chaotic state of parties. Lord Derby, he said, came into power against Mr. Ewart's will, but his Government had shown a facility of concession, an amiability of political conduct, which yielded almost every point the House of Commons demanded; and if the Ministry go far enough, it will receive the support of the Liberal party. He regarded Mr. Disraeli, Lord Stanley, and Sir John Pakington, as a Liberal triumvirate, and a Reform Bill by them would be a tolerable satisfactory piece of legislation. Mr. Ewart himself is favourable to a £1. household qualification, and also some educational franchise.

One of the most important speeches of the recess is that delivered at Arbroath, last Tuesday evening, by Mr. W. G. Baxter, M.P. for the Montrose Burghs. Mr. BAXTER said he believed the Reform Bill was now coming into full play in this respect, by putting the balance of power into the hands of men who care very little for mere party names and still less about scrambles for office. He thought the increase of middle-class men in the House of Commons recently was quite sufficient to account for the perplexity of whippers-in, and for the isolation of their leaders. As regards the fall of Lord Palmerston he said:—

You all know the result of the vote on the Conspiracy Bill, and when Lord Derby was sent for the Whigs said to the independent Liberals, "Now, see what you have done—you have prevented the passing of an India Bill [We have got one, nevertheless.]; you have stopped a Reform Bill [which, as it afterwards came out, never had any existence]—(laughter and cheers)—and, what is worst of all, you have given our places over to the Tories." (Renewed laughter and cheers.) Now, this latter accusation was true, but somehow I for one could get no tears for the misfortune. (Laughter.) I am not a Tory, but neither am I a finality Whig nor a hanger-on of a party; and when I saw a professedly Liberal premier making a joke of such a matter as Church-rates, and refusing our bill on that subject; giving high places in his administration to men destitute of character, and refusing or delaying all measures of a progressive cast—when I found not only inefficiency, but positive incivility in some of the public departments, and when I reflected upon the rewards bestowed upon men who had not even done their duty in the Crimean war—so far from hesitating to throw out the Conspiracy Bill, I was rather inclined than otherwise to throw out the ministry too. (Cheers.) The fact is that Palmerston had waxed fat and kicked—(laughter)—and his plunges at length became such that not even a house of his own electing could stand.

He then proceeded to show that the Independent party in the House of Commons was still alive, and possessed quite as much vitality and rather more of organisation than before.

Some of the contests of last session showed us our power, and that we only require more union to beat Tories and Whigs combined. When the really liberal party are united on any question, they can make themselves heard and felt; and perhaps the constitutional Whigs, who love office so dearly, may find out that the only way to enjoy it once more is to move on in our direction. (Cheers.) I was one of those who, in voting for Mr. Milner Gibson's motion, knew very well that I was voting for a change of ministry, and I considered myself bound, for that reason, if for no other, to give the new government a fair trial. I wish to speak with all respect of Lord Palmerston. I shall not soon forget that he was the man who in 1854 and 1855 preserved his faith in the power of his country, and by his firmness maintained its reputation in Europe. But no minister can expect a nation to acquiesce in obnoxious measures from a feeling of gratitude for past favours. On the other hand, I think that every minister has a right to expect that he will not be turned out without a sufficient reason. If you ask me whether I have confidence in the present government, I ask you whether you mean the Tory or the Radical portion of it; for no one can say that the political creed of Lord Stanley, Sir John Pakington, and Mr. Disraeli is the same as that of Lord Salisbury, Mr. Henley, and Lord John Manners. All I know is, that already the present government have redressed some grievances which their predecessors did not attend to—that from them we have obtained the abolition of the property qualification and the admission of Jews to parliament; and, for my part, I wait patiently to see what measures of a similar tendency the coming session is to bring forth. If they grapple manfully with the question of church rates in a liberal spirit—if they effect a reduction in the expenditure of the country, and propose a really progressive measure of parliamentary reform—which, however, can scarcely be expected—then I will support them. If they take an opposite course, and especially if they seek to weaken the influence of the towns in our representative system—as there is too much reason to dread—then I will vote at once for terminating their lease of power. (Cheers.)

Mr. Baxter concluded with a few words on finance. He believed that if the estimates were subject to revision by a committee of impartial men acquainted with business some six or eight millions could be struck out with advantage, and he hoped the government would look this question of economy boldly in the face.

THE TONIC SOL-FA CONFERENCE.

A conference of teachers and the friends of education, upon the subject of singing in schools, was convened by the Tonic Sol-fa Association, and took place on Tuesday night at the Young Men's Christian Association, Aldersgate-street. Mr. W. E. Hickson occupied the chair, and briefly explained the object of the meeting.

Various resolutions were then proposed, the first and second affirming the importance, both physically and morally, of cultivating among the children in schools a taste for vocal music and the necessity of

providing good poetry in connection with good music, so that the songs used in schools should be "thoroughly adapted, on the one hand, to the simple joyous character of childhood, and, on the other, to the elevation of moral feeling." The third resolution, which elicited considerable discussion, was in the following terms:—

That, in the opinion of this conference, whatever other musical attainments may be required from young teachers leaving our training schools, the principal requirements should always be these:—The knowledge, without book, of a small, though well chosen, selection of school songs; the capacity of singing them correctly and expressively; and the power of teaching them by whatever method the teacher likes best. These primary qualifications the conference consider to be far more important than the most correct mastery of musical notation, of the science of harmony, or even the mere methods of teaching to sing, could possibly be without them.

Many of the speakers were of opinion that the qualifications required of the teachers were not of a sufficiently high character, while others, on the contrary, defended the resolution as it stood. The difficulty was, however, got over by a suggestion from Mr. Curwen, that the word "indispensable" should be substituted instead of the word *principal*, and a proviso inserted at the end of the resolution, to the effect that teachers on leaving the training schools should be able to read simple music at sight and to teach others to do so. The fourth resolution, which related to the most useful method of teaching to sing, and was really the gist of the whole meeting, was introduced at a late period of the evening by Mr. Tilleard. The room was speedily cleared of nearly half its occupants, and ultimately a motion for adjournment to that day fortnight was carried.

A vote of thanks to the Chairman concluded the proceedings. The room was crowded, and the proceedings appeared to excite interest.

Postscript.

Wednesday, Oct. 27, 1858.

THE CONSTITUTIONAL REGENCY IN PRUSSIA.

[BY ELECTRIC AND INTERNATIONAL TELEGRAPH.]
BERLIN, Tuesday.

In consequence of the message from the throne both Chambers met at one o'clock to-day in the White Saloon, when the Prince Regent, after thanking them for their patriotic unanimity in recognising the necessity of the Regency, took the prescribed oath to maintain the Constitution, with a firm voice.

The Presidents of both houses then thanked him for his constitutional conduct amidst vociferous cheering.

The Prime Minister (Manteuffel) then declared the session closed.

FRANCE AND PORTUGAL.

A Portuguese journal, the *Nacional*, of Oporto, publishes a letter, dated Lisbon, October 16, which says:—

Our Government has called upon England, which has brought us into our present state of embarrassment with the French Government, to help us out of it. It appears to be beyond doubt that the answer of the English Government was that it could take no part in the question between Portugal and France. Between the lion and the sheep, England, attentive to her own interests above everything, notwithstanding all her philanthropy, will never hesitate for a moment to side with the strongest party.

The *Pays*, protesting against the "insinuations" of the Portuguese journal disparaging the "loyalty" of the English Government, asserts that England did in fact refuse to interfere from the first, and that her conduct has been most "loyal."

REPRESENTATION OF MANCHESTER.

Yesterday afternoon a meeting convened by circular, was held at the Royal Exchange Rooms, "for the purpose of considering the propriety of submitting to the electors the name of Mr. Bazley as a fit and proper person to represent them." Several hundred electors were present. Mr. Alderman Watkins was called to the chair.

The Chairman proceeded at once to move a resolution, expressing the gratitude of the constituency for the services rendered to the borough by the deceased member. This was seconded by Mr. R. STUART, and at once agreed to unanimously.

Mr. T. ASHTON (in the absence of Mr. Philips, M.P.), moved a resolution recommending Mr. Thomas Bazley as the most fit and proper person to fill the vacancy on account of his well-known and tried political opinions, varied business knowledge, and long-continued assistance in the cause of popular education. Mr. LANGWORTHY (late M.P. for Salford) seconded the motion.

Mr. GEO. WILSON, after a eulogy on Mr. Bazley, suggested that Mr. Cobden should be invited to stand. He knew Mr. Cobden had complained that Manchester had "stoned the prophets," and he (Mr. Wilson) would not say he would come; but he submitted that in exercising a sense of duty, and to raise themselves again to the front rank of the constituencies of England, they should return a man who would express their opinions as they wished them to be expressed in the House of Commons. He would not deny that private letters had been written to Mr. Cobden, but his (Mr. Wilson's) case was this, that if the electors of Manchester desired to clear themselves from the stain of base ingratitude—(loud cheers)—their first duty was to send a deputation to Richard Cobden. He therefore moved an amendment appointing the chairman, with Sir E. Armitage, Mr. Langworthy, and Mr. Ashton,

as a deputation to invite Mr. Cobden to become a candidate.

Mr. S. P. ROBINSON seconded the amendment. (Cheers.)

Mr. EDMUND POTTER entered into an explanation of the circumstances which brought about the proposal of Mr. Bazley. It had been made in the hope of reuniting the votes of all the liberal party in Manchester. He read to the meeting, from a letter received by him from Mr. Cobden last July, a passage in which that gentleman said, "under no circumstances would he consent to stand or sit for Manchester." He had previously told Mr. Cobden his candid opinion, when that gentleman was visiting him—and he was a very old personal friend—that no candidate proposed by the League would find acceptance; and Mr. Cobden had assured him then and since that if he became a candidate at all it would be for Rochdale. (Hear, hear.)

On the amendment being put to the vote, it was negatived by a small majority, and the original resolution was then adopted with only five or six dissentients.

Mr. M. ROSS moved that the meeting pledged itself, on obtaining Mr. Bazley's consent to be put in nomination, to return him by the free votes of the electors, and free of all expense. Mr. J. KENNEDY seconded the motion, which was adopted unanimously.

Mr. BAZLEY briefly thanked the meeting, advertising very briefly to his political sentiments, which he said were well known to the constituency. He wished it to be understood that if returned he should stand alone, and unassociated with any person.

The meeting concluded with the appointment of an election committee.

REFORM MEETING AT NEWCASTLE.

On Monday evening a crowded public meeting, on the subject of Parliamentary Reform, in connexion with the Northern Reform Union, was held at the Lecture Hall, Newcastle-upon-Tyne. Mr. W. Cook was called to the chair. Letters approving of the objects of the Union were read from the members of the borough, General Thompson, M.P., Mr. Bright, M.P., Mr. Fox, M.P., J. Sturge, Esq., Edward Miall, Esq., Malcolm Lewin, Esq. (late Judge of the Sudder Court, Madras), and Edward S. Pryor, Esq., Secretary of the Guildhall Coffeehouse Reform Committee.

The Chairman in the course of an able speech said—

We suggest,—nay, we insist,—that any Reform Bill that would be acceptable to the people of Northumberland and Durham must embody the whole adult male population. (Loud applause.) We of course except the recipients of the poor rates, inasmuch as they have ceased to be useful members of society; and we also except the criminal population, as they are at war with all government whatever. I trust that we have rendered ourselves sufficiently clear to my Lord Derby, and that he will understand us perfectly that no measure short of that will give satisfaction to the people of Newcastle. (Loud applause.)

A resolution in favour of manhood suffrage and vote by ballot, was moved by Mr. P. A. Taylor. Mr. Middlemass proposed an amendment to the effect that the meeting should waive for the present the age at which manhood suffrage should be conferred; and leave the question of electoral qualification to be settled by the representatives of the people. Mr. Southern seconded the amendment, and for which, on its being put, only three hands were held up. In favour of the original resolution a perfect forest of hands appeared. Mr. Stansfield moved a resolution in support of the Northern Reform Union. Mr. Larkin seconded the motion, which was carried unanimously.

A Dublin morning journal announces briefly the approaching union of the Earl of Eglington with the Hon. Lady Adela Capel, daughter of the Earl of Essex.

The Atlantic Royal Mail Steam Navigation Company's steamship *Circassian*, sailed last evening, with mails for St. John's, Newfoundland, and New York, and with a full complement of passengers and merchandise.

The Mayor of Newcastle, Anthony Nichol, Esq., waited upon the Count de Maricourt, on Monday, and presented him with an address, signed by the Mayor, Sheriff, the Chairman of the River Tyne Commissioners, several of the aldermen, the town clerk, treasurer, and many of the members of the town council, besides several of the clergy, leading merchants, solicitors, and tradesmen, expressive of their confidence in the denial which had been given by the Count to the charge of interfering in the municipal elections, of their personal esteem for himself, and their wish that he might continue to exercise his functions at the port of Newcastle.

The adjourned inquest upon the bodies of the fourteen men who were killed by suffocation in the Primrose Pit, Swansea Valley, on the 13th inst., was resumed on Monday last, before Alexander Cuthbertson, Esq., Coroner. The jury returned a verdict of "Accidental death, caused by the opening of the door upon the level, but by whom this was done there was no evidence to show."

MARK-LANE—THIS DAY.

To-day's market was very scantily supplied with all kinds of English wheat, the quality of which was tolerably good. Fine dry samples were held at fully Monday's currency; but other descriptions were very dull, at late rates. A liberal supply of foreign wheat—6,510 quarters—has come to hand. There was no disposition on the part of the millers to operate; hence, the business done was trifling, and prices were barely supported. In floating cargoes of grain, next to nothing was doing. We had a steady demand for malting barley, at full quotations. Fresh grinding parcels were firm; but distilling qualities ruled heavy. The malt trade was far from active, yet prices were well supported.

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The Nonconformist.

WEDNESDAY, OCTOBER 27, 1858.

SUMMARY.

THE past week has been prolific in public meetings, political, educational, and ecclesiastical. There is no fear that her Majesty's Ministers will be ignorant of the wants of the country, and the general current of opinion; nor, judging from the tone of Liberal members of Parliament, have they great reason to dread the next session, provided they are prepared with a policy that will embody the sentiments expressed by many of their own supporters. The political world is just now like a chess-board where every piece is in motion towards a given result, and the position vacated by one piece is occupied by another from the rear. National progress is the watchword of all parties from "the top boot and leather-breeches Tories" to the extreme Radical. Never were democratic sentiments in better odour in aristocratic, and even episcopal regions. Take as different illustrations of this phenomenon the Hon. Mr. Addington's remark the other day at Crewkerne, uttered without the least expression of alarm, that "we must expect to see that the franchise will be given to every labourer," and the eulogy of the Tractarian Bishop of Oxford on the Pilgrim Fathers, in whose "manly hearts" "the principles of Christianity had asserted an absolute supremacy." With these indications of progress in all directions it would not surprise us to find the Derby Cabinet screwing up their courage to the proposal of a wide extension of at least the county franchise, and even introducing the principle of the ballot, from which, Sir H. Tracey says truly enough, Conservatives as such have nothing to fear.

Two of the stars of the Liverpool Social Science Congress have continued to occupy a prominent place in the public eye. The Earl of Shaftesbury does not, like the Bishop of Oxford, confine his liberality to rounded periods and historic times, but at Bradford as well as elsewhere, heartily fraternises with the modern Puritans in the great work of Christian evangelisation. Lord John Russell has delivered at Manchester two additional speeches, one on some of the salient features of literary institutions; the other on ragged schools as a means of rescuing the dangerous classes from degradation. With all his right tendencies and evident conscientiousness, we are periodically disappointed at his lordship's lamentable want of faith in Christian willinghood, and blunted moral sympathies. Ragged schools cannot in his view become thoroughly efficient until taken under the wing of the State, though he is fain to confess that they would be managed with far more zeal and efficiency, if men applied their own money to their support. His lordship did not explain how the two modes of supporting these institutions are to be reconciled, or how long the zeal and personal effort of their supporters, which are the mainspring of their success, would survive the meddling of Government inspectors and the introduction of routine. We fear, with the *Patriot*, that his lordship has very narrow mechanical notions on these subjects.

Were not the views of the Whig Statesman hopelessly stereotyped, he might learn a salutary lesson from the successful working of the Homerton training institution, and the large

results obtained at an insignificant outlay by the Congregational Board of Education—the only public body that acts as a breakwater to the Privy Council system of education. That society last week held a public meeting at Halifax, in connexion with the meeting of the Congregational Union, though no longer formally affiliated to that organisation. In spite of its public usefulness, the Congregational Board of Education has to complain of inadequate support. It is the old story. That combination of State aid and Voluntaryism, of which Lord John Russell is so enamoured, sooner or later extinguishes the latter. Voluntary or self-supporting schools for the poor are being one by one shut up or absorbed in the Committee of Council system. How that system operates was shown by Mr. Morley, the zealous chairman of the Board, in an extract which deserves thoughtful consideration:—

Why, he knew of one school where a man and his wife, excellent persons, having 500 children, and receiving with Government assistance an income of 500*l.* per annum. The sources of income were, first, the payments of the children; second, the capitation grants; third, grants for pupil teachers; and fourth, both being certificated teachers, grants, as his informant said, to make both ends meet. (Laughter.) It was a gross perversion of the system to make grants in such cases. (Applause.) On the other hand, there was a class of schools which, owing to the withdrawal of subscriptions in consequence of the Government grants, were now entirely dependent upon those grants for their continuance, and what would be the consequences in such cases if they had a Government adverse to education, and who should suspend the grants?

No wonder that the costliness of this educational machinery should excite the alarm of the Chancellor of the Exchequer!

The autumnal meeting of the Congregational Union, at Halifax, reported at some length elsewhere, was more quiet and practical than usual, and was the occasion of eliciting many important facts and sentiments. Amongst the former we may cite Mr. Rees's statistics of Welsh Independency, from which it appears that the Congregationalists of the Principality annually raise 15,000*l.* for building and supporting chapels, and this without the aid of princely merchants or great landowners. The fact was rightly spoken of as a triumphant refutation of the often repeated statement, that the Voluntary principle is not equal to the wants of religious education in the rural districts, and as an answer to Lord Shaftesbury's argument in favour of the "fixed" principle. The interest of the session was mainly centred on the paper read by the Rev. J. C. Harrison "On the best means of rightly influencing the religious condition of the people of our country," and on the free discussion which followed. It is in such deliberative meetings, where Christian men can interchange opinion, and stimulate each other's zeal, that the Congregational Union is doing its appropriate, and, withal, a valuable work. Mr. Harrison remarks on the "tendency to intolerance, which had the effect of driving young people into the very errors they wished to avoid," and on the so-called religiousness which showed "a strange absence of generosity, and a spirit widely at variance with the Gospel," and Mr. Morley's timely suggestions on the importance of individual earnestness on the part of laymen, are worthy of special attention. The reception of Mr. Harrison's remarks on the tone of the religious press of the Congregational body, is significant of a more healthy and independent spirit in the members of the Union.

The King of Portugal has succumbed under protest to the French Government in the case of the *Charles et Georges*. We have not even yet the French version of the affair. But even if the seizure of the vessel by the authorities at Mozambique was harsh under the circumstances, legal measures would, with little delay, have obtained satisfaction for France. But the Emperor of the French has chosen to override international law and custom, and present himself before Europe as an arrogant bully, who acknowledges no law but that of the strongest.

The speech of the Prince Regent and the proceedings of the two Chambers encourage the expectation that Prussia is about once more to enjoy the blessings of constitutional government. There is a straightforwardness in the words of the Prince—"It is my earnest intention to do henceforth what the Constitution and the laws of the country require; I expect that the Landtag will do likewise"—that promises well for the future; and his order that local functionaries shall in no way interfere with the ensuing elections, are an earnest of his sincerity. On Monday his Royal Highness took the oath to the constitution. There seems far more hope for Prussia from the military disciplinarian than his predecessor, the modern prototype of our James I.

SIR JOHN LAWRENCE ON CHRISTIAN GOVERNMENT IN INDIA.

On Saturday last there appeared in the *Times* newspaper one of the most remarkable and important State papers of modern times. It is

from the pen of Sir John Lawrence, formally subscribed by R. Temple, the Chief Commissioner's Secretary. It is a masterly revision of a Memorandum addressed to Sir John by Lieutenant-Colonel H. B. Edwardes, Commissioner of Peshawur, on "The elimination of all unchristian principle from the Government of British India;" and of a letter by Mr. D. P. McLeod, Financial Commissioner of the Punjab. The tone of the document throughout is that of a thoughtful statesman, deeply conscious of his responsibility, and very anxious to discharge it in accordance with the Christian standard. It is at once so able and so pious that we cannot announce our dissent from any portion of it without shrinking reluctance—and but that we are firmly convinced that he is guilty of disrespect to a great man who deliberately declines to point out to him such parts of his public policy as are judged to be erroneous, we should unite with some of our brethren in the press, in lavishing on Sir John Lawrence's paper indiscriminate praise, and should be glad to suppress our difference of opinion until a more convenient opportunity.

In very much—perhaps in most—of what Sir John Lawrence has written, especially on "the endowment of idolatry and Mahomedanism by Government—the recognition of caste—the observance of native holidays in the various departments of State—the administration, by the British, of Hindoo and Mahomedan laws, both criminal and civil—the publicity of heathen and Mahomedan processions—and the connexion of the British Government with the opium trade"—we find ourselves so substantially at one with him, and practically differing from him by such light shades, as to render any expression of our views wholly superfluous. In some other particulars, such, for instance, as the Indian Excise laws, and the restrictions on the marriage of European soldiers in India, and the insufficient accommodation for married families in barracks, we should be guided entirely by that policy which experience may prove to be most successful—believing that Christianity, in such cases, prescribes no other course than that the ruler should follow the clearest light he can get. But in the general principle set forth so simply, yet so effectively, in the following passage, we most heartily concur. "Sir John Lawrence does, I am to state, entertain the earnest belief that *all those measures which are really and truly Christian* can be carried out in India, not only without danger to British rule, but, on the contrary, with every advantage to its stability. It is when unchristian things are done in the name of Christianity, or when *Christian things are done in an unchristian way*, that mischief and danger are occasioned. The difficulty is, amid the political complications, the conflicting social considerations, the fears and hopes of self-interest which are so apt to mislead human judgment, to discern clearly what is imposed upon us by Christian duty and what is not. Sir John Lawrence is satisfied that within the territories committed to his charge he can carry out all those measures which are really matters of Christian duty on the part of the Government. And further, he believes that such measures will arouse no danger; will conciliate instead of provoking, and will subserve to the ultimate diffusion of truth among the people." These are golden sentences—weighty and lustrous—but, like gold, the true worth of the principle they enunciate will mainly depend upon a right application of it. The passage is quite as suggestive to those who are eager to thrust Christianity on India by the staff of authority, as to those who would hold it back from a suspicion that in Christianity lies our chief danger.

We come now to another general principle about the soundness of which we cannot but express our doubts. It occurs in the second of the two despatches under consideration, and is thus laid down. "Mr. McLeod has most justly observed that many of Mr. Arnold's arguments are based upon the assumption that the British Government stands in the same relation towards the people of India, as a representative government stands towards its people. But in the Chief Commissioner's opinion the cases differ widely from each other. Placed as we British are in India, we are differently situated from the constitutional governments of England or America. Our Government is, as all governments are, or ought to be, established for the good of the people. But while, with other governments, the popular will is generally the criterion of the public good, such is not always the case with us in India. . . . We have not been elected, or placed in India by the people, but we are here through our moral superiority, by the force of circumstances, by the will of Providence. This alone constitutes our charter to govern India. In doing the best we can for the people, we are bound by our conscience, and not theirs."

This principle is put forward to support the position maintained by Sir John Lawrence, that

Bible classes may be properly established in the Government schools, with the distinct understanding, however, that it will remain in the option of parents to forbid or to permit the attendance of their children in such classes. Now, it does appear to us that, in relation to the fundamental responsibilities of government, there is no difference whatever between constitutional and despotic rule. Constitutionalism and absolutism differ from each other as mechanism for effecting the objects of civil government—but they do not alter the ends to be aimed at, only the modes by which those ends are to be obtained. Justice is justice everywhere—in India, as well as in England. But is it justice, according to our English notions of it, to take by authority the money of the people, and employ any portion of it in endeavouring to undermine their religious faith? Sir John Lawrence says that anything like "proselytism" or "quiet persecution" of any kind, besides being "absolutely forbidden by the very religion we profess," "would be worse than useless for the object in view." Well, but in England, the taxing of Roman Catholics to sustain Protestant Bible classes, particularly if at the same time the Roman Catholics were authoritatively prohibited from teaching their own faith in any Government school, would be held to savour rather strongly of "quiet persecution." We do not practise it here, because the Roman Catholic can make his voice heard in the House of Commons. But it would be equally unjust if no such institution as the House of Commons existed. Our Prime Minister might in such case say, "I am bound by my conscience, not by yours"—but we do not see how that would mend the matter. The natural reply would be, "Abide by your own conscience in every act pertaining to your functions as a civil ruler—but religious teaching clearly is not one of them, inasmuch as you cannot undertake it without being guilty of confounding truth and error, on the one hand, or of quiet persecution, on the other. Let the Church do her own work, out of her own resources. You have no right to spend our resources in performing her appropriate duties." Now, all this would be just as reasonable and true in the mouth of unrepresented Hindoos and Mahomedans in India, as in memorials or petitions of represented Roman Catholics in England—and it does not alter the case a whit that "we are there through our moral superiority, by the force of circumstances, by the will of Providence."

The truth is, it is impossible to charge upon the Government the responsibility of supplementing the lack of zeal and faith in the Church, without getting involved in inextricable and irreconcilable inconsistencies. Sir John Lawrence is surrounded by good men who, in their desire to promote Christianity, would dragoon heathenism, were that possible, out of the country. He is too wise a statesman to adopt their "unchristian way of doing Christian things." But there are points over which even his manly judgment, misled by his pious zeal, has unhappily stumbled. Perhaps the original error consists in the State undertaking the business of teaching at all. Be this as it may, of one thing we are thoroughly assured, that no good can come out of delegating to Her Majesty's Government duties which in all former ages since the coming of Christ have been regarded as peculiarly appropriate to the Church. It will not conciliate the heathen—but it will benumb the sense of responsibility in those who ought to teach them.

THE EDUCATION COMMISSION.

THE Royal Commissioners lately appointed to "inquire into the state of popular education in England," have just issued their "Instructions" to the gentlemen whom they have selected to act as Assistant Commissioners. As we have given the substance of that document in another column, it will hardly be necessary for us to summarise it here. For reasons also which will be obvious to most of our readers, we refrain from pronouncing upon it the opinion which we entertain of its merits. But we are not prevented from giving such explanations as will render it somewhat more intelligible to our readers, nor from drawing attention to those features of it which, in our view, constitute its special value.

The Commissioners, at an early stage of their deliberations, agreed that it would be injudicious to collect an exhaustive educational census from the entire area of the United Kingdom. The expense of organising machinery for accomplishing this great work would be enormous—and, inasmuch as the decennial period for doing this is now approaching, the necessity for it was not apparent. They judged, moreover, that they would best attain the object for which they were appointed, not so much by the collection of statistical information, as by supplying the public with authentic means of testing the value of the statistics which will no doubt be obtained by the Registrar-General in 1861. But while

they declined the responsibility of prosecuting an exhaustive inquiry over the whole country, they deemed it expedient to undertake that work in districts sufficiently limited to be manageable, but of sufficient extent and variety to give fair samples of our educational condition and wants. To this end they chose several areas, containing each somewhere approaching to a quarter of a million of inhabitants. Two Assistant-Commissioners will inquire in agricultural districts, two in manufacturing, two in mining, two in maritime and commercial, and two in metropolitan. Each Assistant-Commissioner will go over the ground allotted to him alone, and will make a separate and independent report—but it is expected that each pair will be in free intercommunication one with another, and all of them with the Board. The Commissioners have other plans of inquiry under deliberation, or in course of action, but it is to the one we have just described that the instructions are meant to apply.

In the forefront of these instructions our readers will be pleased to see the following injunction.

You will bear in mind, say the Commissioners, throughout your investigations, that your duty is confined to the collection of facts. The Commissioners as such adopt at present no theory whatever. They wish you to dismiss from your minds any conclusions which you personally may have derived from the public discussion which of late years this subject has undergone. The value of your investigations would be entirely destroyed if they were influenced by any controversial bias, ecclesiastical, political, or economical. You will aim simply at the investigation of the questions of fact into which you are directed to inquire, and you will report the result to the Commissioners, with the utmost fullness and accuracy, and without the slightest regard to its bearing, real or supposed, upon any of the questions relating to education which at present occupy public attention.

It gives us pleasure to be able to testify that these are not mere words of form. Indeed, the whole tone of the document now before the public, and the searching character of the investigations it suggests, bear witness to the primary anxiety of the Commissioners to get at the facts as they stand, if it be possible. The Assistant-Commissioners have been impressively charged, by word of mouth as well as by these instructions, to prosecute their inquiries with the utmost impartiality, and to confine themselves strictly to the business of ascertaining facts from all quarters. It is in this spirit that the deliberations of the Commissioners have been carried on, from the commencement, with wonderful unanimity—for whatever differences of opinion may obtain amongst them as to the best mode of promoting the education of the people, they have heartily concurred in their judgment as to the nature of the evidence upon which a sound conclusion may be based.

As to the range of the inquiries thus set on foot, we leave the instructions to speak for themselves. It is, at all events, considerably out of the beaten tract of educational officialism. We prefer giving a short extract from the *Globe* of last night, as showing the impression of an outside observer, to troubling the reader with any remarks of our own. Our contemporary, after noticing that the Assistant Commissioners are charged, not only to gather statistics, but to vitalise them by other inquiries, says—

The questions under this head are very searching and practical. Many other questions, also, are now to be officially examined:—How do social and commercial changes influence the demand for education on the part of the parents? Do large works in the neighbourhood promote or counteract the demand? If work increases, does the attendance at school fall off? If work is scanty, does it increase? When wages are high, do parents keep their children at school? Are private or public schools the more generally preferred? Is a school under Government or other inspection, or in connexion with an educational society, more or less popular? Are the children of persons receiving outdoor relief actually at school? Do the guardians pay the expense, or otherwise attempt to promote the education of the children? Are school fees popular with parents, or not? Are schools usually in debt? and, if so, how are the deficiencies made up? What is the subject-matter of education at the different schools? To which system of education does it tend—that which trains the mind for the acquisition of future knowledge, or that which consists in the direct imparting of information? Such are among the questions specially pointed out for the attention of the Assistant-Commissioners, who are also authorised to inquire into the management of schools under the inspection of Government.

But not only is the range recommended for investigation both wide, various, and novel, but the sources at which information is to be sought are popular rather than official. Personal acquaintance with persons of the labouring classes, educated and not educated, as far as time and opportunity will allow, is pointed out as the best source of information. Where this cannot be obtained, reliance is to be placed on the evidence of persons who themselves have had this acquaintance—the employers of labourers, the clergy of different denominations, the governors and chaplains of jails, inspectors of police and other officers of justice, and the shopkeepers whose customers are labourers. We agree with the *Globe* that "a report executed in the spirit

of the instructions ought to produce a mass of sound and sterling information;" and, in our own interpretation of the terms, we assent to the further position that it "might well be made the starting point for a combined effort in that field where, down to this moment, some of the most intelligent and liberal-minded public men have antagonised each other's efforts by differences of opinion more with regard to fact and practical working than with regard to abstract principles."

POLITICAL CHARACTERISTICS.

THE Social Science Congress at Liverpool was only an epitome of the general aspect of public affairs. It is almost as difficult to draw any distinct line of demarcation between the opinions expressed at agricultural meetings, on the platform and even on the hustings, as to discover wherein Sir John Pakington differs from Lord John Russell in St. George's Hall. Our aristocracy seem bent on following the excellent example of their sovereign in seeking personal intercourse with the great masses of the people, and identifying themselves with their wants and sympathies. While the Liverpool meeting of working men was addressed only by lords, it is worthy of note that the sons of peers have, during the week, been returned to represent the vacant constituencies of Leominster, Guildford, and Reigate, and in two instances, at least, owe their success to the avowal of democratic views.

The familiar maxim that, while Whigs are Conservatives in office, Tories become Liberals, has been placed in a new light by passing events. Though Lord Derby is Prime Minister we are under a Liberal regime. Party-men as well as members of the peerage belie their antecedents. Repudiation of Toryism is the prominent feature of all the addresses delivered by supporters of the present Government. The note struck by Mr. Henley, one of the most timid members of the Government, some weeks since on behalf of progressive reform, has been repeated along the ministerial ranks with varying emphasis. "Our glorious institutions in Church and State" seems to have been entirely dropped from the Conservative programme. Captain Hanbury's declaration at Leominster, that he is not a member of the "top-boot and leather-breeches class of Tories," expresses the general sentiment of ministerial members of Parliament. When we witness the Earl of Hardwicke confessing the fallacies of the protectionist dogma, Mr. King, an intensely agricultural M.P., discoursing on the blessings of the Atlantic telegraph, Mr. Clive and Mr. Blakemore, members of the county party, giving their attention to cheapening the transfer of land, the once fierce Mr. Chowler expatiating on the improved condition of our peasantry under free trade, Mr. Du Cane, the mouthpiece of Essex Conservatism, expressing his willingness to accept a moderate and judicious measure of Parliamentary Reform, and Sir Henry Tracey avowing that his party has nothing to fear from the Ballot—we discover the conspicuous landmarks of the revolution of opinion in the supporters of Lord Derby's Government.

While Conservative M.P.'s appear before the public in the garb of reformers, the junior scions of the Whig aristocracy find it necessary to avow an advanced Radical creed. Of the successful candidates for the suffrages of the electors of Guildford and Reigate the *Daily News* remarks:—"Starting from family connexion with the borough—honourable ambition—desire to enter Parliament wholly unpledged—and the rest of the hoity-toity style of addressing a constituency—these young gentlemen have found it necessary to unfurl reef by reef the whole mainsail of popular canvas in order to make the port a little before their competitors. Church-rate abolition, extension of suffrage, and, finally, even the hated ballot itself, have each and all been given out in turn." In spite of family connexion and aristocratic influence, it has been only by the avowal of these advanced views that the nephew of Lord Onslow and the son of Lord Monson have succeeded in securing the favour of the limited constituencies whose suffrages they have sought.

Not the least remarkable feature of the semi-political meetings of the season is the absence of any signs of Palmerstonian reaction. Mr. Vernon Smith, it is true, still stands by his former chief, and intrepidly avows that he shall "go on as heretofore, taking counsel of those high and honourable men whom he has hitherto looked up to as leaders, and in whom he has still the highest confidence." But the late President of the Board of Control admits his state of isolation. "The Liberals have shaken off all that; and have no gods and no party." Other members of the Whig Government, less frank than Mr. Smith, indicate with equal distinctness the destruction of party ties. Mr. Massey, late Under-Secretary for the Home Office, resigns himself to exclusion from the seat which the Palmerstonian favour at the last election obtained for him at Salford, and is con-

gratulated by a constituent on his vast improvement since the termination of his official career. Another ex-Under-Secretary, Lord Wodehouse, reconciles himself to the altered aspect of affairs with the philosophical reflection "that no matter what the chances, the changes, and the combinations of party might be, the foundations of that prosperity were so laid that we should be in the main well governed whether the Prime Minister were Lord Palmerston, or whether he were Lord Derby."

The spirit of advanced Liberals in the House is reflected we would fain hope by the moderation of Mr. Ewart towards the present Government, and by Mr. Baxter's position of sturdy independence. It is to be hoped that the remarks of the hon. member for the Montrose Burghs will be well weighed by the chiefs of the Whig party: "When the really Liberal party," he said, "are united on any question, they can make themselves heard and felt; and perhaps the constitutional Whigs, who love office so dearly, may find out that the only way to enjoy it once more is to move on in our direction." Mr. Baxter is disposed to give the present Government a fair trial. If the Liberal party thoroughly act up to the tenour of his speech, the next session may witness a large extension of popular rights and the advent of a truly national administration.

FREE v. SLAVE LABOUR.

In the first page of this day's *Nonconformist* there will be found an advertisement of a Company differing in some important points from many other proposals. In the first place, what are called the preliminary experiments have been already made; secondly, not a shilling is to be called for until the whole amount of capital deemed needful to a successful example has been subscribed; and thirdly, the subscribers will select their own directors and officers from amongst those whom they know and can therefore trust.

It is surely time that some intelligent and vigorous movement were made by the Christian public of England to prove to all the world, that in order to the success of manufactures and commerce, it is not necessary to employ slaves in the growth of the raw material, or to enrich slave owners; and after we have expended, in one way or another, at the very least thirty millions of money to do away with slavery in our own colonies, and stay its progress everywhere, it would be well that we should prove that our course has been financially, as well as morally and religiously right. Our Atlantic brethren will be much more inclined to free their slaves when they find that it can be done to pecuniary advantage, or that it is possible for British manufacturers to do without them. We are told that if this movement should be successful a similar attempt will be made with regard to sugar and tobacco. Everyone knows the superiority of Jamaica sugar, and there seems to be no reason why as good cigars should not be imported from Jamaica as from the Havannah.

Foreign and Colonial.

FRANCE AND PORTUGAL.

The *Moniteur* of Monday contains the following:—"The Minister of Foreign Affairs received this morning a telegraph despatch, dated the 23rd of October, from the Minister of the Emperor at Lisbon, announcing that the Portuguese Government had decided to restore the ship *Charles Georges*, and to put the Captain, Rousel, at liberty."

PRUSSIA.

On Wednesday the Prince Regent opened the Chambers with the following speech:—

I present myself to the National Deputies with painful feelings, but much confidence.

I am called by the King to assume the Regency until God in his mercy shall have allowed him again to discharge the duties of his Royal office, an event which I incessantly pray for. It is a source of relief to me that the King, in his care for the common weal, has summoned me to assume the Regency. In obedience to this intimation of the Royal will, I have, in consideration of existing circumstances, and of the statutes of our country, undertaken the heavy burden and responsibility of the Regency.

It is my earnest intention to do henceforth what the Constitution and the laws of the country require; I expect that the Landtag will do likewise. All the documents relating to the Regency will be communicated by a special message to the united Landtag, and if required all further explanation deemed necessary shall be given.

The more gloomy the aspect of present affairs is, in consequence of the King's health, the higher the standard of Prussia must be raised, in the conscientious discharge of our duty and mutual confidence.

The Prince Regent concluded the speech with "God save the King."

On Thursday both Chambers, in a united session, received a message from the Prince Regent, accompanied by certified copies of the Royal decree on the 7th and the Regent's proclamation on the 9th. In the message, the Prince Regent requests the Landtag to acknowledge on their part the necessity of the Regency, already recognised by the King and the Prince Regent. The message concludes thus:—"After your acknowledgment of the said necessity, we shall act according to Article 58 of the constitution."

On Friday the first Chamber rejected by eighty votes against seventy-six a motion made by Count Arnim-Boitzenburg, Prof. Stahl, Zander, and their supporters—"To send an address to the King and the Prince Regent." This is a virtual defeat of the Junker party.

The Privy Councillor Chevalier Bunsen, formerly Prussian Envoy at the Court of St. James, who since his recall has retired into private life and been residing quietly at Heidelberg, engaged in literary pursuits, has been summoned from his academic retreat into public life. At the direct invitation of the Prince Regent he is to repair immediately to Berlin to take his seat as member of the Upper House. Since his retirement from the diplomatic career the Chevalier has been ennobled, and now writes himself Von Bunsen.

TURKEY.

News from Constantinople has been received at Trieste and Marseilles to October 16. An explosion is imminent in Candia. The Albanian troops, exasperated at the Christians in Turkey and Austria, refused to acknowledge the frontier proposed for Montenegro, and having put the Turks to flight, occupied the quarantine building of Sularini.

Lord Stratford de Redcliffe was preparing to leave Constantinople on the 19th. He would, it was understood, first lay the foundation stone of the new Memorial Church, the erection of which, after Mr. Burgess's design, has been so long delayed.

UNITED STATES.

According to the *New York Times* of the 14th, the State and Congressional elections in Pennsylvania had resulted in an overwhelming defeat of the Administration. The Ohio and Congressional elections had also gone against the Administration. The Republicans in Indiana and Iowa had achieved a victory. Complete returns of the election in the Delaware show that the Democrats had carried the state. A New York correspondent writes:—

The indications so far are in favour of Seward's nomination for the Presidency by the Republicans. There is, however, a taint of abolitionism about him, which will seriously interfere with his success even in the North, and in the South the arch-fiend himself is not held in worse odour. He enjoys, however, the advantage of great prestige, and the reputation of great talent and eloquence.

The property destroyed at the Crystal Palace fire was estimated at 200,000*l.*, and consisted of articles sent by inventors and designers for exhibition at the 30th annual fair of the American Institute. There were also, apparently, some of the articles sent by foreigners at the original opening of the Palace in 1853, but only those of a massive kind, most of the portable ones, which were not placed at the time under the care of a direct agent, having been long ago purloined. No doubt existed of the fire having been the work of an incendiary, and 600*l.* had been offered for his apprehension. The cost of the building was 140,000*l.* Among the works of art destroyed was Kiss's famous statue of the Amazon and Marochetti's mammoth statue of Washington.

Yellow fever continued to rage severely at New Orleans.

The inquiry into the outrages at Staten Island had come to a close, but the judge's decision had not yet been given. The removal of the quarantine had, however, been definitely decided on, and in all probability an island will be constructed for its accommodation upon a shoal in the lower bay.

BRITISH AMERICA.

According to the *Montreal Gazette*, Provincial, Agricultural, and Industrial Exhibitions have been opened in both Upper and Lower Canada with great success. Upwards of 20,000 persons visited the Montreal exhibition in two days, and a still greater number of persons the exhibition at Toronto. Marked signs of progress in all branches of agriculture were observable in the stock and implements exhibited.

Accounts from Frazer River state that the high state of the water continued to interfere with mining operations to a serious extent.

INDIA.

The following telegram has been received at the India House:—

BOMBAY, Sept. 27, 1858.

A successful attack on a body of rebels in Oude, numbering about 3,000, posted on an island of the Gogra, took place on the 19th inst. Two companies of Europeans, the Kupperthela Contingent, and some of Hodson's Horse, attacked and drove them out of their entrenched position on the island, killing, it is reported, 1,000. The Artillery fire did great execution among the fugitives, and also sunk two boats laden with the enemy. Two of the rebel leaders are reported to be among the slain. The British loss not severe.

The Gwalior rebels are still at Seronge, but it is thought they will make an attempt to cross the Nerbudda, between Saugor and Bilsa.

The following are the present positions of three columns of British troops serving in Central India:—Major-General Michael, commanding Malwa field force, at Bilsa; Brigadier Parke, with Neemuch field force, at Sarunpoor; and Brigadier Smith, moving with his force from Goona towards Seronge.

The first cavalry reinforcement for Central India, consisting of Guzerat and Gaekwar Horse, from Dohad, under the command of Captain Buckle, was expected at Oojin yesterday.

The Bombay Presidency is quiet.

H. L. ANDERSON,
Secretary to Government.

The Bombay mail arrived on Thursday, and brings details of the attempt of the disarmed 62nd and 69th regiments of Bengal Native Infantry with the 2nd Battalion of Artillery, in all some 1400 or 1500 men, to get possession of the guns and other arms at Mooltan. They rose on the 2nd of September, attacked the barracks and hospital. After a short struggle with the 3rd Bombay Fusiliers, and a corps of Royal Artillery, the mutineers were driven out of the fort, and dispersed with a loss of 300 of their number, the most serious loss on the side of the British being Captain Mules, Adjutant of the 3rd Europeans, who rode far in advance of his men and was shot down by the enemy, by whom he was surrounded. "The remainder," says the Bombay correspondent of the *Times*, "fled into the Baree Doab. Three hundred took the road to the north, and were caught on the banks of the Chenab, where they were all massacred. One hundred made for the Sutlej, due south, and reached Khanghur, where they were all killed; 300 more flying in a south-easterly direction, struck the Sutlej at Kurrumpore, and were completely destroyed." According to the latest accounts from Mooltan, only a few stragglers remained to be accounted for, the police and villagers having destroyed the remnant of the main body. The immediate cause of the outbreak is believed to be an impression that the men who were being disbanded at the rate of twenty a day were being taken to a distance to be executed. The Bombay correspondent of the *Morning Advertiser* says of the fight:—

While the main force was engaged, a large body made for the hospital, hoping to find an easy prey. Not so, however; the invalid "Toughs," about fifty, got up, and defended themselves so valiantly that the rebels were very glad to make off before worse happened to them. As a general total, out of 1,400 men 200 only are at present unaccounted for.

In Oude and the adjacent districts the strength of the rebels is estimated to be about 70,000, with fifty-six guns. Lord Clyde is busy with the plans of the next campaign. Nine columns, it is said, will be organised at Lucknow to traverse the country in different directions, while the Commander-in-Chief will remain at Lucknow, watching the progress of affairs. The several columns will be chiefly engaged in cutting off any bodies of rebels that may be flying, after defeat, from one district to another.

From Gwalior the news seems to indicate the native feeling is showing itself very much against us. The Maharaja and the Dewan are reported to be the only two men loyal to us in the place. Four agents of the Nana were blown away from the guns on the 6th of September, and died bearding the authorities and boasting that from 6,000 to 10,000 men in the Nana's interest were lying in and around Gwalior. On the other hand, we have news of a successful *rencontre* with the enemy a few miles from Jaloun. Brigadier M'Duff, with the force which left Calpee on the 27th of August, fell in with a body of rebels between 2,000 and 3,000 strong. About 250 of them were cut up and one gun taken. They fled, after the fight, in the direction of the Jumna, at a place called Jugumumpoor, near the junction of the Sind river; they were being pursued, and there was a prospect that they might fall in the way of another British force, which was not far off.

The special correspondent of the *Times* writes, Sept. 8:—

If any credence is to be attached to the numbers of Sepoys reported as slain in battle or in the fights which take place every day in the plains, not less than 38,000 or 40,000 have been killed or executed; or if we add casualties by sickness, wounds, or want, there is not more than twenty per cent. of the whole Bengal army in existence, not including the disarmed regiments. It is said that there is to be an amnesty on the proclamation of the Queen's authority, but anxious as I am for the cessation of this internecine war, I hope that the amnesty will not be as indiscriminate as the massacre or the executions which followed it.

Mr. Russell expresses a very decided opinion that the spirit of discontent in India was very greatly engendered by the inconsiderate, supercilious, and even cruel manner in which Europeans have been in the habit of treating their native servants.

The *Calcutta Englishman*, of August 17, says:—

We extremely rejoice to announce the consummation of five respectable Hindoo widows' marriages, agreeably to the shasters, in the villages of Ramjeebunpoor, Kheer-pai, and the surrounding places, with great pomp and *éclat* during the last Bengalee month. Two months had elapsed since two cases of Hindoo widow marriages occurred in the village of Ramjeebunpoor. It is now twenty months since the re-marriage of Hindoo widows first took place at Calcutta. We have learnt from very good authority that several such matches will shortly take place in the Mofussil.

CHINA.

Business was still suspended at Canton. The decrease in tea and silk is placed by some accounts respectively at 9,000,000*lb.* and 15,000 bales; others give smaller figures.

Lord Elgin had made a satisfactory treaty with Japan, and had returned to Shanghai.

FOREIGN MISCELLANY.

Lord Clarendon dined with the Emperor at St. Cloud a day or two since, and met the Duke de Montebello, the French Ambassador to St. Petersburg.

The Russians are busy making their arrangements in the Mediterranean for running a line of steamers to Alexandria, Syria, and Smyrna, and from Trieste to Odessa.

A debate on vote by ballot took place in the New Zealand House of Representatives on the 8th July.

A motion in favour of the ballot was defeated by a majority of three, the numbers being—ayes, 11; noes, 14. The debate was a very animated one, and the arguments were extremely well sustained on both sides.

THE COMMISSION OF INQUIRY INTO THE STATE OF POPULAR EDUCATION.

A tract of a dozen pages has just been printed by authority, which contains the letter of instructions addressed by the Royal Commissioners lately appointed to inquire into the state of popular education in England to the gentlemen who are to be employed as Assistant-Commissioners in this inquiry. The Royal Commissioners are expected "to consider and report what measures, if any, are required for the extension of sound and cheap elementary instruction to all classes of the people." It has not been thought advisable to attempt an exhaustive survey of the whole of England, and the Commissioners have therefore selected as specimens of the country at large, ten districts—two metropolitan, two agricultural, two manufacturing, and two mining—one of which has been allotted to each Assistant-Commissioner. The Assistant-Commissioners are reminded that their duty is confined to the collection of facts, without the slightest regard to their bearing upon any controverted theories:—"The Royal Commissioners themselves, as such, adopt at present no theory whatever." The inquiries of the Assistant-Commissioners will fall into two principal divisions—firstly, statistics; and secondly, the condition, methods, and results of education.

To facilitate their work in the collection of statistics, they are to be supplied by the secretary of the Commission with several different forms of circulars, which they will send out, requesting information on the points therein specified. One form of such circulars is to be addressed to public schools, another to private schools, "adapted for popular education and cheap elementary instruction;" there is also a circular to be issued to all places of education in the district, without any exception whatever; a special circular applies to Sunday schools, and another special circular to evening schools, whilst the condition and efficiency of factory schools are to be made the object of particular attention. By "popular education" the Commissioners understand the education of the families of day labourers, mechanics, and the poorer class of farmers and shopkeepers. By "elementary instruction," they understand instruction in which reading, writing, and arithmetic for boys, with the addition of plain work for girls, form the staple. These terms are intended to include the lower, but not the higher class of what are known as commercial schools. They are also intended to include such endowed schools as are devoted wholly or in part to popular education; but as to those which are only partly devoted to it, the return should be confined to that part of the school which is so employed. The inquiry in all its branches extends equally to the education of males and females. With regard to public schools, including both endowed schools, and "all those in which the schoolmaster is the appointee of a society, committee, or other public body, or of one or more private persons who maintain the school as a public benefit," the Commissioners also hope to obtain a considerable amount of information from educational societies and other sources, but as for the private schools, there is no means, except by actual inspection, of ascertaining their present number and condition. The Assistant-Commissioners are to inquire how far the instruction given in Sunday schools is confined to religious, and how far it embraces secular teaching—to what extent these schools are connected with or independent of religious denominations—how far they are attended by mere children, and how far they serve to keep up the education already acquired in day schools. Evening schools are an important subject of inquiry, to ascertain their comparative popularity with the lower classes, their efficiency, and whether they supply a secondary education to persons who have already attended school, or are merely designed to make up for the defects of early education neglected; what subjects are usually taught in them, and whether by paid or voluntary teachers. The Assistant-Commissioners are to see whether the factory schools comply substantially or nominally with the provisions of the Act of Parliament, and they are to compare the operation of the educational clauses in the Factory Act with that of the analogous clauses in the Printworks Act, which differ from the former as to the amount of compulsory attendance at school. A question to be asked is, "whether children destined to factory employment are often left uneducated till they attain the age of eight years, because at that age they must go to school; and if so, how can this be remedied?" In the course of all these investigations, the Assistant-Commissioners will bear in mind that they have no power to compel persons to answer their inquiries, and they will carefully assure everybody "that the Commissioners will scrupulously respect all private interests, their object being to state general results, and not to expose private deficiencies."

The second division of the subjects of inquiry includes such as may be classified under the following heads:—1. The supply and demand of education; 2. The mode of education; 3. The subject-matter of education; 4. The results of education.

Each of the assistant-commissioners will be supplied with a statement (calculated from the census of 1851) of the estimated number of children between the ages of three and fifteen, living in his district. He will then find out the number of schools, whether public or private, or whether day schools or evening schools, existing in each parish, the number of scholars in attendance, the average period of

their attendance, and the amount of accommodation which the schools afford. This will enable him to determine, approximately, how many children there are for whom no means of education are provided, and to form an opinion as to the age at which boys and girls respectively usually leave school. This cardinal point to be obtained with accuracy, on sound, clear, and tangible evidence, forms the basis of all the questions which relate to the will and power of parents to send their children to school and keep them there. Those questions are as follows, and they can only be answered by detailed inquiry amongst persons of intelligence of either sex conversant with the locality. Are the parents, whose children are not under education, unwilling to send them or to keep them at school, or are they unable, or both? If they are unwilling, from what source does that unwillingness arise? What education is within their reach in respect of time?—in respect of situation?—in respect of money? Do they neglect it on the ground that it is not adapted to their wants, and if so, are they right or wrong in that opinion, and what is the proof that they are right or wrong? Do they neglect it on the ground of the incompetence of the teacher? Do they neglect it on the ground of difference in religious belief from the managers of the schools within their reach? Do they neglect it on the ground that they cannot afford to forego wages earned by their children? In further illustration of the grounds of unwillingness the Assistant-Commissioners will inform themselves as to the age at which the labour of children becomes a source of profit; and they will inquire whether the practice of making it a condition of the parent's hiring that he shall send his children to the same master prevails amongst the employers of labour, whether it often happens that girls are kept at home to take care of the house, and whether the habits of business are such that the mothers of families are extensively employed in daily labour, so that the elder children's education is neglected in order that they may take the place of their mothers. They will also attempt to ascertain which parts or what description of education the parents value the most, as directly improving the practical capacity or prospects of their children. In order to test the extent of unwillingness, they will, if opportunity offers, examine the working of any schemes for giving prizes or certificates for long attendance at school which may be in operation, and observe how far such prizes affect the disposition of parents to keep their children at school. If they meet with cases in which parents display an increased or increasing anxiety to obtain education for their children, they will try to ascertain whether that feeling is connected with the character of the school, whether it is stronger when the school is better, and *vice versa*. They will also ascertain whether the attendance is more numerous at schools in which industrial training is included in the course of instruction than at those in which it is not, and what is the amount and nature of the industrial training. In relation to this subject they may visit such workhouse schools as afford the best specimens of this annexation, especially with spade husbandry, with a view to report, first, on the general effects of this division of the day between school and labour, mentally, morally, and physically; and, secondly, how far a similar system, generally adopted, would improve the schools of the children of the independent labourers.

The Assistant-Commissioners will inquire whether the average period of the attendance of children is longer, and whether the number of children is larger, at good schools than at bad ones; and they will also pay attention to the working of what is called the half-time system of education. The children pass sometimes alternate half-days, sometimes alternate days, sometimes alternate weeks, in labour, and the remainder in education. It will be of the very highest importance to ascertain how social and economical changes influence the demand for education. If large works, involving a demand for intelligent labour, have been established in the neighbourhood, has that circumstance impressed upon the parents the value of education and increased the attendance at school? If there is a great demand for children's labour, does the attendance at school fall off? if work is scanty, does it increase? or is it, on the other hand, the case that when wages are high and the parents' circumstances easy the children are kept at school, and that when they are low they are removed? It is desirable to inquire whether the poor show a jealousy of or a preference for any particular system; whether public or private schools are the most popular; whether, *ceteris paribus*, a school under government or other inspection, or in connection with an educational society, is as such more or less popular than others not so circumstanced, or whether it is a matter of indifference to parents how schools are managed so long as they afford an education which suits them. Particular attention should be paid on this head to the comparative popularity of free education, and education for which payments are made, and to the causes of the state of feelings which you may ascertain to exist on the subject. It will also be of importance to inquire whether parents are deterred from sending their children to school by dislike of the particular form of religious instruction enforced or given there. Is there a reluctance amongst dissenting parents to send their children to church schools, and *vice versa*?

The Assistant-Commissioners are urged to take the evidence of the parents themselves, as well as that of the patrons and managers of schools. They will ask, in case of the non-attendance of children at school, whether the inability to send them pleaded by the parents arises from poverty or from the want of school accommodation. They will look into the case of children of persons receiving out-door relief, in-

quiring whether the guardians pay the expense of their schooling and use their influence over the parents to enforce it. They will find out whether it ever happens that new schools are built in rich neighbourhoods, whilst the provision made for education remains stationary in poor ones.

With regard to the mode of education, the Assistant-Commissioners are to investigate the management of schools under the two heads of government and finance. The working of systems of central aid and inspection, or of central inspection alone; the effects produced by the existence of various systems in some respect conflicting with that of the Committee of Privy Council; the question whether competition between these systems tends to stimulate their exertions, or rather to cause a waste of power and to weaken the influence of teachers; the extent to which a conscientious scruple prevails against accepting the Government grant; the amount of voluntary subscriptions for educational purposes, and the effect of a prospect of Government assistance in repressing or stimulating private liberality; the alleged interference of Government with the independent management of schools, and the alleged decline of private and unaided schools as a result of the competition with them of schools aided by Government; the objections sometimes raised to certain terms upon which the Government grant is bestowed, and to some other details of its administration—these subjects are indicated for examination. The payment of school fees, the amount of debt and incumbrance upon schools, the proportion of voluntary subscriptions contributed by landowners or occupiers, by householders, by ministers of religion, and the rateable value of the parish lands, are matters to be ascertained. The Assistant-Commissioners will visit a sufficient number of public schools which are and which are not under Government inspection, of charity schools, and also of private schools, to supply the Commissioners with the grounds of an opinion as to their comparative efficiency. They will particularly direct your attention to charity schools; and in respect to private schools in particular, they will ascertain what proportion of them are *bona fide* places of instruction, and what proportion are substantially no more than nurseries, intended only or principally for the purpose of keeping the children who attend them out of mischief during school hours. The character of the industrial schools, evening schools, and ragged schools established in each district, as adapted to the special character of the town or country population, is to be noted. The condition of schoolmasters in general, the result of normal school training upon them, the alleged feeling of dissatisfaction amongst them, and their disposition to abandon teaching for other professions because it does not promise them a career of advancement, are referred for investigation, as well as the question whether, on the other hand, the prospects actually offered to certificated teachers does not throw difficulties in the way of charitable persons who, having established schools, wish to find competent masters. The influence of endowments on the efficiency of the schoolmasters, and the purity of their appointment, the supply of and the demand for schoolmasters, and particularly schoolmistresses, the previous training and other occupations of the masters of private schools, are to be considered. School buildings, desks and apparatus, and internal arrangements are to be reported on. As for the subject-matter of education, reading, writing, and arithmetic, with religious instruction (except in secular schools) form the staple of it; and the Assistant-Commissioners will find it perfectly possible to examine a sufficient number of schools of various religious denominations, whether church or dissenting, or of a purely secular character, inspected or uninspected, public or private, to collect materials for sound conclusions as to the broad general question of the comparative accuracy and intelligence with which the elementary branches of knowledge are taught, and as to the objects to which teachers of different classes principally direct their attention. They will inquire how far the cultivation of taste is made an object of education, whether singing, music, and drawing are taught to any extent. They are to observe whether the usual course of teaching is in its nature systematic or desultory, solid or showy. Bearing in mind that there are two principal types of education—one which aims at giving a certain intellectual training by which the mind is supposed to be qualified to turn to any special object which it may at a later period wish to study, and the other, which aims at the direct imparting of knowledge—the Commissioners wish to ascertain as a fact how far each type prevails in the popular education in existence at present in England.

There is one most important part of this subject on which the Commissioners are anxious to obtain precise information. One great difficulty in the way of all large schemes of education has always been the difficulty of dealing with the different opinions of various religious denominations. The Commissioners wish to ascertain, exclusively as a question of fact, what are in practice the differences between the course of religious instruction afforded by different religious denominations; what (if any) are the recognised formularies adopted by them, and how far those formularies are taught in such a manner that the pupils have such perception of their meaning as children of an early age and average intelligence may be expected to acquire. In connexion with this subject, the Assistant-Commissioners will inquire whether or not it is frequently the case that parents of one religious persuasion send their children to schools in connexion with other persuasions, and, if so, upon what terms as to special provision for their religious instruction or attendance on religious worship, and whether in practice such

terms are enforced. The most important results of education are unquestionably of a moral nature, but the difficulty of reaching tangible and definite results upon this subject is so great, and the opportunities of collecting information bearing upon it will be so limited, that the Commissioners propose to pursue such inquiries through other channels. With regard to the intellectual results of education, the Assistant-Commissioners should inquire of the employers of labour as to the relative value of educated and uneducated workmen and workwomen as such. They should attempt to collect trustworthy evidence as to the general level of intellectual power amongst the class in question, always bearing in mind the fact that talent and force of understanding, though powerfully affected by the acquisition of knowledge, differ from it fundamentally. They will endeavour to find out whether men and women who have received a good school education make use of it afterwards, and if so, how or whether they forget what they have learnt. They will inquire whether those who have received a good education themselves value it more than others for their children. In this point of view, inquiry into evening schools for adults will form a most important feature in your investigations. The statistics of reading-rooms, lectures, &c., might also be usefully combined with the sources of information enumerated above. The character of the books read or the information given there is an important matter of investigation. The Assistant-Commissioners should also endeavour to ascertain how far the extension of popular education has favoured the spread of taste—whether it produces an extended demand for music, singing, drawing, and other accomplishments of the same kind. Personal acquaintance with persons of the labouring classes, educated and not educated, is of course the best source of information, but, for this they will not have time or much opportunity. As a substitute they must rely on the evidence of persons who themselves have had this acquaintance. The employers of labourers, the clergy of different denominations, the governors and chaplains of gaols, inspectors of police and other officers of justice, and the shopkeepers whose customers are labourers, must all be able to give much information. Experience will teach what questions to ask, and when they find an intelligent witness, it will be well to take down his answers, read them over to him, receive his corrections and explanations, and then obtain his signature. It is to be remarked that questions relating to the education of women must be answered in part by persons of their own sex.

In conclusion, the Assistant-Commissioners are assured that these instructions are intended to guide not to limit their inquiries, and that the Commissioners will be glad to learn any definite and authentic facts which may throw light upon the general subject.

EDUCATIONAL GATHERINGS.

A great assemblage of the friends of the Manchester Athenæum took place on Thursday evening in the Free Trade-hall. Though inferior, in many respects, to the grand series of *soirées* held by the same institution in that spacious hall from twelve to fifteen years ago, it was calculated to recall very forcibly the memory of those brilliant *réunions*.

Lord Stanley of Alderley occupied the chair, and speeches were delivered by Lord John Russell, Professor Aytoun, Judge Haliburton, Sir James Brooke, Mr. M. Milnes, M.P., and other well-known public men. Speaking of the quality of the reading amongst the members of the institution, Lord John Russell said he found some people were a good deal struck with the fact—first, that the newspapers are a great object of attraction; and next, that novels and works of that description are very much read.

It has been my fortune, said his lordship, to be in the country houses of persons who, possessed of great fortunes, had magnificent libraries. But when I have found a party assembled in these houses of some twenty or five-and-twenty persons, I have always observed that the first object of attraction was the newspaper, and that the next object of attraction was a novel; and that out of the five-and-twenty, if there were five who looked at other works, who studied history, or attended to works of science, it was as much as you could expect. One class, I believe, is very much like another in this respect. And in examining lending libraries, such as there are in this town, I find that the result of the cursory examination I have made is, that in this society, of about 28,000 books taken out to read, there were about 17,000, or near 18,000, of novels, and about 10,000 of works of history and of all other descriptions. I think that is a very creditable account. So far from being shocked at the quantity of novels that are read, I really do not wonder that men who have occupations that give them a great deal of care and anxiety should resort to those delightful fictions which usually go by the name of novels, and that they should seek in those pages relaxation after their harassing employments. But I think that number of 10,000 is very considerable. So, looking at another institution, the Free Library of this town, there were about 40,000 novels to about 23,000 books of other descriptions—a somewhat similar proportion, and, as I say again, a proportion which I think does great credit to the readers—(hear, and applause)—because it shows that there is a very fair proportion—upwards of one third who do read books of that informing and instructive kind.

Professor Aytoun dwelt on the importance and great advantages attending oral instruction, and expressed his regret that the system of lectures had been discontinued in the Athenæum. He hoped we should never cease to hear the glorious words of poetry and of the drama accentuated and rolled out as they were intended to be by the poets

and glorious artisans in literature who produced them.

Judge Haliburton said the first time he ever addressed an English audience was in Manchester, and the cordial reception which he then met with had left an impression upon him never to be forgotten. In this country nothing was more difficult than to move the Government; it was impossible to move it upon any subject unconnected with party.

There was a place in London, not put down in the show books to be seen by a stranger, but which was well worth visiting. It was called Downing-street, and contained the government offices. Here were a number of old buildings, some of them tottering and propped up. The front was what was formerly the lawn, but now covered with bricks and rubbish, the whole being fenced in with rough boards. Here (said the speaker) you will find them so drowsy that you can hardly keep your own eyes open. Almost everybody in that place is fast asleep. The very sentries there have orders from the Horse Guards to keep in perpetual motion, or otherwise they would drop asleep—(laughter). You have heard a great deal about chloroform and the surgical operations performed upon patients under its influence. In many cases death has occurred during the operation; but I venture to assert that, if a man were taken to Downing-street, he would sleep so soundly that his leg might be cut off before he awoke—(renewed laughter). When you expound your views to one of the worthies in that "sleepy hollow," he turns over in his bed and asks what you want. If you tell him that we have five colonies, with five different laws, with five different sets of custom houses, and five different currencies, he replies "What is that to us? Call again next week"—(laughter). And so he turns over and goes to sleep again; and it always would be the same. There must be a great event to awaken the government to do anything.

A vast deal of twaddle had lately been talked about education. The educational difficulty, he said, "lay with the friends of education, and not with the people."

All those who talked about education had whims and schemes of their own. One would insist on the introduction of the Bible; another would exclude it on the ground that the teaching would thereby become sectarian; a third would object that it was not a true translation; while a fourth would consent to its introduction provided it were accompanied with commentaries. Instead of bringing forward all these different schemes, we should seek the opinion and assistance of the people themselves. Let the "friends of education" step aside, and some of the labouring classes come forward and state what they require.

There was one education for the lawyer, another for the doctor, and another for the clergyman; there was one education for the mechanic and another for the labourer. The practical, common-sense way would be to teach the boy that which would be useful to him in after-life.

What was the use of cramming children? He once visited a school in the neighbourhood of Dublin, and the boys answered questions which were beyond his power. He asked one of them, from *Mangnall's History*, "Of what did Queen Anne die?" and the answer was, "She died of Cardinal Pole and the seven bishops." (Laughter.) On another occasion, while the children were reading about the marriage feast, he asked one of them, after they had closed their books, of what they had been reading. The reply was, a miracle. "You mean a parable." "Oh, no," rejoined the boy, "miracle." "Why?" "Because it is not in the power of man to perform." (Loud laughter.) Every locality should have an education suited to the requirements of the inhabitants. (Hear, hear.) It was also necessary, in connexion with educational efforts, that amusements should be provided. Men could not work always, and it was absolutely necessary that they should be occasionally supplied with amusement. (Hear, hear.)

Mr. G. CRUIKSHANK, said he had for thirty-five years been endeavouring to improve the condition of the working classes, expressed himself in favour of supplying newspapers as one of the elements of education, and advocated temperance among all classes. The *Manchester Guardian* says the speeches were a complete failure, there being neither instruction nor amusement in them. It advises the directors in future to cultivate local talent; and, when they invite strangers, to give them subjects, without which they cannot be expected to speak well; and not to look upon oratory as a sort of mechanical thing, which may be set going at any time, and stopped in like manner.

At the annual meeting of the Canterbury Diocesan Education Society, in St. George's Hall, Canterbury, the Archbishop presided and there was a very large attendance of influential persons. The Reverend Mr. Liddell, Secretary, stated the receipts at 832*l.*, the expenditure 1,019*l.*, and there are promised grants to the extent of 400*l.* Much of the discussion turned upon the possibility of keeping children longer at school. The Earl of Romney argued that in the education of the labouring classes it is too often forgotten that they should not only learn "letters," but also learn how to get their own living; apprenticeship in the field and at work constituting an actual part of their education. In acknowledging the usual compliment, the Archbishop of Canterbury observed that education is principally a means of doing something at a future time, rather than an end in itself; and he especially urged the encouragement of evening schools as the best way of meeting the difficulty.

The inauguration of the newly enlarged and improved building of the Manchester Industrial and Ragged School Association, at Ardwick-green, took place on Friday, under the presidency of Lord John Russell, and with the countenance of several other influential friends of the outcast and destitute. At eleven o'clock, Lord John Russell, accompanied by Mr. R. M. Milnes, M.P., Mr. Massey, M.P., Mr. Justice Haliburton, and others, paid a visit to the

schools. The visitors passed through the whole of the premises, and found much to admire in the admirable provision made for the children; the clean and airy dormitories; the noble dining hall; the rooms set apart for various industrial occupations, such as shoemaking and clogging, bristle-sorting, canvas and paper-bag making, tailoring, printing (of which a great quantity is executed), chip cutting; sewing, washing, &c.; and the spacious play ground at the back of the premises. He briefly addressed the children. By the erection of the new wing to the building, the managers will have space to accommodate 300 children (100 of whom would sleep on the premises). The inaugural meeting took place at 12 o'clock, in the Manchester Town Hall, and was densely crowded, numbers being unable to gain admittance. The chair, as we have before intimated, was filled by Lord John Russell, who in pleading the cause of the institution, (1,500*l.* in debt), said:—

He found, by the statements given to him, that 1,273 children had been received from the first commencement of the school; that amongst these were no less than 600 who were match-sellers, beggars, pick-pockets, sweeps, and singers in the streets; that the result of the education which had been given and the industrial occupations taught was, that 464 of the children had gone to work; that, omitting 91 removed to the workhouse, and 82 gone to other schools, 154 had returned to beg; and that 181 had left without assigning any reason. Therefore they had, to commence with, the statement that 464 out of these 1,273 had been rescued from the miserable, and, in many cases, criminal life they were leading, and had now the promise, if not the assurance, of becoming good members of society. (Applause.) It appeared to him that there was nothing in the whole question of education so urgent as this; and it was, he thought, a question which must press on the minds of every one—that these children were, in all our large cities, left without guidance of any kind. (Hear.) He had seen in the city of London boys who were out in the streets, who had no other means of paying for their night's lodging—if they could not hold a chance horse or get some casual employment of that kind—than resorting to thieving. Numbers of these children were without any teaching, and what was dreadful to think of, living in a country which acknowledged the power and reverence due to the Almighty; many of them did not ever know the name of God; and living in that which was professedly a Christian land, many of them had never heard the name of Christ. It became, therefore, not a question of mere humanity and benevolence, but it became a question of duty, that as civilisation progressed, we should not allow in our great cities this prolific nursery of crime to infest our streets. (Applause.)

He thought there was no manner in which the money of the State—which was the money of the public—or that part of it given to education, could be better applied than in the support and maintenance of ragged schools.

Nevertheless, he would not desire to see these schools wholly supported by the State; he thought they would be managed with far more zeal and efficiency, if men applied their own money to their support, than otherwise; yet seeing the great numbers there were, not only in such a metropolis as London, but in such a city as Manchester, in need of help towards physical and moral improvement, a further contribution from the state than the small sum he had mentioned, ought to be asked for and ought to be granted. (Applause.) Now the advantage of having such schools, he thought, would be that schools of a kind recently and rightly established, viz., institutions for criminal children who have already been convicted, would not be supplied to a greater extent than it was possible for individuals or for the state to maintain. (Hear.) He need not say how great was the advantage in this point of view—whether it was in regard to the peace of the community; whether it was in the moral advantage, or whether it was in the religious well-being of the children themselves; how far better it was that a child who was exposed to temptation and crime—who was wandering about without a mother, and, perhaps, without father or mother—how much better it was that he should be taken into one of these institutions and taught, and led into an honest way of life, than for him to be reclaimed after he had suffered the degradation and the evils of a prison. (Applause.)

The report, having been read, was adopted on the motion of the Mayor of Manchester. The meeting was afterwards addressed by Mr. W. N. Massey, M.P., Mr. Justice Haliburton, Mr. Cruikshank, Mr. Adshead, &c.

ELECTION INTELLIGENCE.

The nomination of candidates for Reigate took place on Friday. A considerable number of the county police were present to preserve order, and a number of special constables were also sworn in, as it was anticipated from the excitement that prevailed that there might be some breach of the peace. The whole proceeding, however, passed off very quietly. The only candidates nominated were the Hon. W. I. Monson, and Mr. W. A. Wilkinson. Mr. Monson repeated the denial of the report, industriously kept up, that he is not a Liberal. He had for six years been chairman of a Liberal Association in North Lincolnshire which had returned a Liberal candidate. He was for abolition of Church-rates, extension of the franchise, and ballot. *Not* in favour of opening places of amusement on Sunday. He should go to Parliament unpledged to any Ministry, free to support any Liberal measures from whatever quarter. Mr. Monson's remarks on church-rates were as follows:—

One of the most important questions that would be brought forward would be one relating to the abolition of church-rates; and he must say that it appeared to him shocking to see year after year pass away without anything being done; and he would tell them, once for all, that he should support a measure for their total abolition, and to relieve Dissenters from contributing to them, either directly or indirectly. (Great cheering.)

He thought, in reference to this subject, that he had cause to complain of a statement that had been made by Mr. Gilpin at one of the meetings of his hon. friend, to the effect that his father had voted in the House of Lords in favour of church-rates. This statement was at variance with the fact, and Mr. Gilpin, who was a member of Parliament, ought to have known better than to make such a statement, as he could easily have ascertained that his father was one of the very few noble lords who voted in favour of the abolition of church-rates. (Hear, hear, and cheers.)

Mr. Wilkinson admitted that Mr. Monson might be fit for election in ten years; but proposed himself as the more tried Liberal, and the more qualified for the work to be done now. The Bailiff declared the show of hands to be in favour of Mr. Monson, — some present inclining to the contrary opinion. At the polling on Saturday Mr. Monson kept the lead throughout except during the first hour. The final result was:—

For Mr. Monson	...	...	225
For Mr. Wilkinson	...	...	210

Majority for Mr. Monson ... 15

This has been the most severe contest ever known to have taken place in the borough of Reigate, which was formerly a complete pocket borough in the Tory interest, and it is an extraordinary proof of the change of public opinion to find two gentlemen professing extreme Liberal opinions contesting the borough, and that out of 505 electors, which composes the constituency of the borough, 435 should have recorded their votes.

At the nomination for Guildford on Friday, Mr. Onslow and Mr. Evelyn were proposed. Mr. Onslow said—

He had been a Liberal from his earliest days, and he should remain so. (Cheers.) He was for an extension of the franchise, but with protection to the voter. (Cheers.) When foreigners required reform they had a revolution. When they required reform in England they met, agitated, and, by their glorious constitution, got what they required. He would repeat he was for the extension of the franchise, but not without the vote by ballot. He asked it for the poor man. In his opinion they would never have a proper representation until they had the vote by ballot. (Cheers and uproar.) He was also for civil and religious liberty. (Hear.) There had been a good deal said about the Church-rate question. They knew he was for their abolition. (Cheers.) The bill had passed the House of Commons, and he had no doubt would soon become the law of the land. He was for a reduction of taxation and for strict economy in all branches of the state.

Mr. Evelyn said he was opposed to Lord Palmerston's policy, and thought the minister was answerable to the people. If he was returned he would uphold their rights, and not support any lord or anyone who would upset the present Government. He would do all he could for the town. The electors who voted for the candidate on the other side thought they would be voting for an "extension," but he would say it would be an "extinction," of the rights. If he was returned it would be by the working men. The mayor then put the names of the candidates to the meeting, and the show of hands was declared to be in favour of Mr. Evelyn. On Saturday, at the close of the poll, the numbers were:—

Onslow	...	...	268
Evelyn	...	...	238

Majority for Onslow ... 30

At Leominster, on Friday, Captain the Honourable Charles Spencer Bateman Hanbury was proposed a member for the borough, and elected without opposition. In returning thanks, Captain Hanbury avowed himself not a member of the "top boot and leather breeches" class of Tories; he was in favour of progress, though not of such hasty and immoderate progress, democratic or socialistic, as is wrong in theory and impossible in practice. He stands by the great principles which are the foundation and prop of our constitution; and he proudly contrasted England, the asylum of men who are not allowed to think for themselves, with those countries that were ravaged by anarchy and revolution in 1848 when England alone was tranquil. He avowed himself in favour of settling the Church-rate question; and anticipated a Reform Bill that would give no undue preponderance to any class.

THE ARMY CLOTHING COMMISSION.

The Royal Commission on Army Clothing re-assembled in a committee-room of the House of Commons on Thursday, after an adjournment since yesterday fortnight. The witnesses examined, principally with reference to the province of the clothing colonels and to delays in the supply of clothing under the present system, were Mr. Calvert, Colonel French, Mr. Ramsay, Mr. Dolan (the army clothier), Colonel Arthur Horne, Colonel Elmhirst, Brevet Lieutenant-Colonel Halliday. Mr. Calvert's evidence tended to show the liability of the clothing colonels to replacements in abatement of their profits; Colonel French speaking to the same effect, and insisting that in the case of reductions the surplus clothing would not go into the Colonel's pocket. Mr. Ramsay cited, contra, the case of the 47th Regiment, 2,150 on the books, 1,000 strong on the 1st of April, 1857, with a large difference between the clothing allowed and that actually supplied. Colonel Horne described a very tedious correspondence in which he wrote ninety-six letters to get proper supplies of caps and kits, getting blue caps instead of green, and tardy supplies of kits. He described the manner in which he had made a contracting tailor and a soldier confront each other; how he had ordered the soldier to "attention!" and pointed out that the tunic supplied was not sufficiently large for the chest in that posture, on which

the contractor ridiculed the idea of measuring for the army; and said that the form required by Colonel Horne was not "regulation." Colonel Elmhirst said that the tunics now used are as good in quality as can be desired, and the men can "attention" in them as well as stand at ease without bursting their button-holes.

At the meeting of Commission, on Friday, the evidence was not strikingly different from that already given, though it included a written statement by Colonel Sir Alexander Tulloch upon the advantage of a Government working store to operate as an auxiliary as well as a check on the manufacturers and contractors in the market. Mr. Turner stated that, at his instance, Government had superseded Mr. Commissary-General Adams and his eight clerks, who were so confused by the state of the accounts at Weedon, and had appointed Mr. Jay, an accountant, who, from what he had already seen, thought he could unravel the mystery. The Chairman stated that the inquiry was closed so far as Weedon is concerned, though the Commissioners did not consider themselves as precluded from re-opening it, if necessary.

The Royal Commissioners, on Monday, visited Woolwich Arsenal, and spent several hours in inspecting a number of the storehouses. The only witness called was Mr. Morris, the deputy military storekeeper, who was examined generally upon the mode of keeping the accounts and the general arrangement on which the various departments were conducted.

Court, Official, and Personal News.

The Court is now at Windsor. The Royal Family are in excellent health. On Thursday the Queen and Prince Consort walked in the Home Park, and visited the Duchess of Kent at Frogmore. The Princess Alice and the younger children also paid their visit to Frogmore. On Friday the Portuguese Minister and Countess de Lavradio arrived, and had the honour of dining with Her Majesty. On Saturday the Queen, with Princess Alice, rode out on horseback, and the Prince Consort went to London by a special train and drove to Buckingham Palace. Prince Alfred, attended by Lieutenant Cowell, R.E., went to London by an early train. The Prince of Wales arrived from the White Lodge. Sir John Pakington also arrived at the Castle. It is expected that Prince Alfred and suite will embark for his voyage of instruction in a few days.

The Prince Consort and the Prince of Wales, as proprietors of lands in the county of Aberdeen, have contributed each the sum of 50*l.* to the fund for liquidating the debt on the buildings of the University and King's College, with a view to their restoration.

The Duke of Cambridge has recovered from his late severe attack of gout.

The Earl and Countess of Derby have entertained a succession of visitors at Knowsley. The circle has included the Earl of Carlisle, Lord and Lady John Russell, and the Misses Russell, Lord Henry Scott, the Right Hon. H. T. L. Corry, the Right Hon. Spencer and Mrs. Walpole and Miss Walpole, Sir Robert and Lady Emily Peel, Sir Roderick Murchison, &c.

Viscount and Viscountess Palmerston have entertained a succession of distinguished visitors during the past week at Broadlands, among whom were the Countess of Shaftesbury, the Dean of Winchester, W. H. Stanley, Esq., and Mrs. Stanley, the American Ambassador, Admiral and Miss Bowles, Captain Powell, &c.

The Chancellor of the Exchequer left town on Friday evening for Hughenden Manor, Bucks. Sir Edward Bulwer Lytton transacted business with the right hon. gentleman on Friday afternoon at his official residence in Downing-street.

The Earl Granville has arrived in town from Carlsbad, after a tour of the German spas. The Countess left Carlsbad for Rome the same day that the noble Earl left for home.

The Duke of Newcastle has for several days been suffering from an attack of smallpox.

Brevet Major Sir Henry Havelock, Bart., 18th Royal Irish, has been appointed second in command of the 3rd Regiment Hudson's Horse, in Bombay. We learn from the *Gazette* that Colonel Sir Edward Lugard, K.C.B., is promoted to the rank of Major General in the Army, in consideration of his services in the command of a division at the capture of Lucknow, and subsequently in the command of the Azimghur Field Force.

The Hon. Mr. Cartier, Prime Minister of Canada, accompanied by his colleagues, Mr. Inspector-General Galt, and Mr. Ross, had an interview on Friday with the Chancellor of the Exchequer. Mr. Roebuck, M.P., had also an interview with the right hon. gentleman.

Sir John Potter, one of the representatives of the City of Manchester, died at his residence, Beech House, Pendleton. The hon. gentleman was in his 44th year. His name will long be gratefully remembered in the neighbourhood for his liberality and personal exertions in establishing the free library, and for his many private charities.

Mr. Spurgeon is for the present quite laid aside. He has been suffering from an attack of inflammation of the kidneys, which, in the week before last, assumed a very alarming aspect; but we are rejoiced to say that he is now fast recovering, though he will not be able to preach at present.

Lord Ingestre informs the *Times* that the Cremorne nobility Fête produced 1,000*l.*, which has been distributed among various charitable institutions.

Miscellaneous News.

SHOCKING ACCIDENT.—On Friday, Miss Richmond, eighteen years of age, daughter of a Gloucestershire clergyman and grand-daughter of the Rev. Legh Richmond, fell over one of the cliffs on Clifton Downs, and was precipitated into the winding road which skirts the river below—a depth of 300 feet. She was, of course, dashed to pieces. It is said she was reading a book, and was not aware of her approach to the edge of the cliff.

PROPOSED BANQUET TO MESSRS. GIBSON AND BRIGHT.—We understand it is intended that a banquet shall take place in the Free Trade Hall, on an early day, for the purpose of congratulating the hon. member for Birmingham on his restoration to health; to celebrate the return of himself and his late colleague (the Right Hon. T. M. Gibson) to Parliament; and to thank them for their patriotic conduct during the last session of Parliament, as well as for their long and faithful services as representatives for this city.—*Manchester Examiner*.

THE VICTIM OF PORTUGUESE SLAVEHOLDERS AT MOZAMBIQUE.—Mr. and Mrs. M'Leod landed at Southampton from Mozambique on Wednesday. Mr. M'Leod was her first Majesty's consul there, and was obliged to haul down his flag and leave, in consequence of the inability of the Portuguese authorities to protect him. He was sent out chiefly to protect the British shipping, having been seized unlawfully, by the Portuguese Government on the ground of their smuggling, and also to prevent the carrying on of the slave-trade. The slave traders insulted Mr. M'Leod in every possible way, almost starved out the whole consulate, broke his windows, and injured his wife—the Portuguese governor doing nothing at all for his protection.

THE ATLANTIC CABLE.—On Wednesday the following words were received at Valentia, from Newfoundland:—"Daniell's now in circuit." The signals were very distinct. The superintendent of the company at Valentia asked and obtained authority to use Daniell's battery there. The receipt of the words from Newfoundland is attributed to the application of extraordinary and peculiar battery power at Newfoundland, in accordance with the instructions of Professor Thomson, of Glasgow (one of the directors of the company). Mr. Seward, the secretary, says, "This, however, though encouraging, must not be regarded as a permanent state of things, as it is clear there is a serious fault in the cable, while, at the same time, it is not at present absolutely clear that any, except the most extraordinary and (to the cable) dangerous, efforts can be made, more especially on this side, to overcome the existing obstacles in the way of perfect working."

MR. BRIGHT'S VISIT TO BIRMINGHAM.—The committee have received so many applications for dinner tickets as to warrant the assertion that the hall will be crowded on Friday, on which occasion, indeed, Mr. Bright will not be the only celebrity present. It is expected that among others, Mr. Cobden, Mr. Roebuck, and General Thompson will be present. One or two very interesting circumstances have taken place arising from the applications. Among the applicants are Sir Robert Peel and Mr. Baron Webster, the former of whom has strongly opposed Mr. Bright, and the latter having, as is well known, contested the seat with him at the election. Both these gentlemen are anxious to join in the expression of respect to him, and to listen to his wonderful oratory. We may mention that the hon. gentleman will arrive in Birmingham on Tuesday, and will be the guest of Mr. Joseph Sturge, at his residence, at Edgbaston.—*Birmingham Weekly Press*.

REPEAL OF THE PAPER DUTIES.—An influential meeting of gentlemen connected with the press, with literature generally, publishers, paper manufacturers, and general traders, consumers of paper, &c., was held on Wednesday, at the Royal Irish Institution, College-street, for the purpose of forming an association in Ireland similar to the London Association for the Repeal of the Duties on Paper. The chair was taken by Dr. Grey, editor of the *Dublin Freeman's Journal*. A long and able address was delivered by Mr. John Cassell, who, with Mr. John Francis, formed a deputation from the London society. Mr. Cassell moved—

That the paper duty is a tax upon labour; that it is a vexatious interference with the manufacturer, and obstructive to the progress of education.

This resolution was unanimously carried. Mr. J. Robinson, of the *Daily Express*, moved the next resolution:—

That it was desirable the members of the Irish newspaper and periodical press, printers, publishers, paper makers, and general consumers, should all join in the effort now making to obtain the repeal of the paper duty in the ensuing session of Parliament.

Mr. W. R. Stephens seconded the resolution, which was put from the chair and adopted. Mr. James M'Donnell, of Oldbawn Mills, moved, and Mr. Faulkner seconded, a resolution for the appointment of a committee to carry out the resolution of the English and Scotch associations. Mr. James Anderson Scott moved the next resolution to the effect that—

A subscription be entered into in order to promote the objects of the Irish Auxiliary to the London Association for Repealing the Duties on Paper.

The subscription list was at once opened, and all present put down their names. The subscriptions ranged from five guineas to one. A vote of thanks was presented to the deputation.

THE STREET-FOUNTAIN MOVEMENT.—The extent to which this means of obtaining water to drink in the streets has been appreciated in Liverpool is shown by the statistics which have been taken from time

to time, and which are truly surprising. On the 9th April, 1855, 2,308 persons were counted drinking at the Prince's-Dock granite fountain in twelve hours; on the 22nd June of the same year, 3,340 persons drank at the iron fountain, George's Dock-bridge, in twelve hours and a quarter, making an average of more than four persons drinking every minute throughout the day. In other towns drinking-fountains have been introduced with great success. At Leeds the corporation have erected six at their own expense. At Hull, Mr. Henry T. Atkinson has placed three; and soon after the water had been turned on to the first one, 3,124 persons availed themselves of it in one day. At St. Helen's, 800 to 1,000 persons drink every day at an iron standard fountain erected by Mr. Charles Bishop. At Derby, one of the small granite fountains has been placed by the Rev. J. Erskine Clarke in an abutment of St. Michael's Church; and though it is not in a very populous street, the numbers reach 400 to 500 a day. When good pure water can be had, there is less temptation in the public-house.—*The Builder*.

Literature.

My Recollections of the Last Four Popes, and of Rome in their Times. An answer to Dr. Wiseman. By ALESSANDRO GAVAZZI. London: Partridge and Co.

"CIVIS ROMANUS SUM"—proudly, but sadly too, we fancy, writes Gavazzi on his title-page; and, in these degenerate days of Italy, there is not another who, by intellectual energy and devoted patriotism, has so impressively made good the boast. It is not of love that this book is born: neither is it written for the amusement of the idle. Its author has other interests and other work than would have permitted him, he tells us, "to take the trouble to write a book of reminiscences upon four Popes who have no other merit than that of having been Popes," had it not "pleased a Wiseman to indulge in such reminiscences;" and Gavazzi feels that he "must of necessity follow in his wake, that he may not boast of having belied the proverb, '*La bugia ha il piede corto*' (the lie is short-footed)."

However much people may have been amused by Cardinal Wiseman's Recollections, we venture to say that there is not a Protestant in the world who thought the book written with perfect good faith, and who believed all its statements. We doubt whether there are not many persons, both Catholic and Protestant, whose acuteness of understanding, assisted by a little knowledge of the stuff Popes are made of, and of the life Papal Rome leads, enabled them to find in the book itself many manifest indications of concealment, if not of falsification. It is natural enough that the expatriated Gavazzi should think himself bound to tear to pieces the gorgeous robe of glozing falsehood, as it seems to him, with which a Cardinal-Archbishop has gratefully covered the memories of men to whom he indeed owes something, but whom the world never took to be the virtuous and saintly representatives of Divine government which he represents them to have been. We cannot decide between Wiseman and Gavazzi on their specific statements. The latter speaks with an air of truth; and his allegations have numerous independent supports, more or less reliable, from quarters not appealed to by him. If the exiled monk be likely to speak with bitterness and exaggeration, and has motives to denounce the church from which, as Papists will say, he has become an apostate; yet, in the case of a be-purpled Cardinal, it is easy to conceive of the existence of greatly more numerous and varied motives for the suppression of the truth, and the insinuation of plausible falsehoods, respecting the Popes of the church in which he is himself a dignitary and an expectant. If Rome's best emissaries had not systematised a morality in which the end is held to justify the means, Romish writers might have expected more credence than they get, for the sincerity of their views and the correctness of their statements when Church and Pope are their themes. If, in the absence of evidence, any reader of this book discredits Gavazzi's statements occasionally, there will still remain a deep conviction of the truth of his representation in the main: and it is to be regretted that the palpable injustice, and the flaring-up of abuse, now and then occurring in his pages, should open his readers' minds to a suspicion which, having once entered, is not afterwards easily, when, perhaps, it would be deservedly, expelled.

Gavazzi is never more eloquent than when describing the miseries of his Italy under the rule of her priest-kings. Giving an account of his first journey from Tuscany through the Roman States, when he abandoned himself to the cloister, he brings vividly before us the neglected and ill-used country,—we see its desolated fields, its putrifying marshes, its squalid, poverty-stricken, wretched villages,—we are pestered by its hordes of beggars, are terrified at its brigands, and seem to breathe its truly symbolical malaria. But there is too much other matter soliciting us, to permit us to pause here. What the pretensions are, which Gavazzi puts forward for his

reminiscences, he ought to be allowed, here, in the first place, himself to state.

"Although, as a native of Bologna, the chronicles of the contemporaneous Popes were domestic facts with me, and a necessary part of my education, so that *et meminisse jurat* would not involve the necessity, in my case, of the 'middle passage from Liverpool to Leghorn, and subsequent travel;' yet my reminiscences would possess a degree less interest with regard to the inspection of the spot if I had never been to Rome, nor passed a part of my life there. Such, however, not being the case, I defy the Maguires, and Bowyers, and all their companions in falsehood, to contradict a single jot of my reminiscences, notwithstanding that they are diametrically opposed to their assertions and those of the leaders of their band. Although I did not go to Rome to be made chevalier, a train or cross bearer, yet I can describe its miserable condition with mathematical precision, from having myself not only seen and examined but experienced it too. *Quaque ego miserrima vidi.*"

The first of the "four Popes" of these recollections is Pius the Seventh. The confutation of Dr. Wiseman is commenced thus:—

"The eleven chapters consecrated by Wiseman to the pontificate of this Pope, have as much relation to Pius VII. as Wiseman has to the Grand Lama; that is a relationship of caste, and a family resemblance; both castes having but one mother—impotence. For the rest, take away the processions, the benedictions and the adulations, this part of the 'word-painted book' would be reduced to its fair limits, and I doubt not that Wiseman's reminiscences of Pius VII. might easily be compressed into eleven lines, without depriving them of either their Irish flowers or frippery."

Dr. Wiseman's book was an expansion of a lecture previously delivered by him in London. Some of the assertions of the lecturer are rather strikingly modified and changed by the writer,—for the eye permits tests of what the ear receives unchallenged. Thus, he spoke of Pius VII. as "a truly great man;" he writes of him as "not possessed of genius nor of over-average abilities perhaps," but adds, that "what he had were fully cultivated and vigorously employed." Another correction of himself is thus noticed by his bold assailant:—

"The lecturer bombastically declared from the platform that Pius VII. 'governed the Church, even while barred up in prison, with wondrous prudence and wisdom.' But the writer in his study, frightened lest a man 'not of over-average abilities,' if described as a wonder of prudence and wisdom, should appear absurd, wisely makes a concession which modifies the whole. 'If thus far the reader has followed what he may consider unalloyed praise, he may have a right to ask, where are the shadows that must give relief to the lights in our portrait? Cardinal Pacca, his minister and companion in his trying situation, has openly declared what was the flaw or imperfection that struck him through all his connexion with the Holy Pontiff, and it is the one most usually allied with gentleness and meekness. Irresolution, when left to himself, strongly contrasted with courage when he saw his duty clearly under advice.' From this double authority we learn that Pius VII. only acted with courage—the passive courage of the monk used to obey his superiors—when he saw 'his duty clearly under advice.' Which means, that without such advice he never saw nor ever could clearly see his duty. Certainly this is not wisdom. It appears, further, that the natural characteristic of Pius VII. was irresolution—a word which indeed embraces his whole public character. I shall leave it to Wiseman himself to tell us to what irresolution is equivalent in a monarch, especially one of the amphibious nature of the Popes. If irresolution in a minister is the dissolution of the cabinet, and irresolution in a general is the discomfiture of the army, it follows that irresolution in a prince is the calamity of his subjects and ruin of his states."

"And such was the characteristic of Pius VII. But God would not this time punish the Romans for faults not their own, and so ordered events that the triple-crowned automaton was guided by good advice, and won praise for a gentle and comparatively wise pontificate by the mind and work of another man. *Sic vos non vobis.*"

The story of the early life of Pius—born Barnabas Chiaramonti—calls forth a clearly sufficient refutation of the statements of Dr. Wiseman respecting his "illustrious family," and other things existing only in the Hibernian imagination:—and then we have the following racy passage on cloister life—and it is a monk that testifies:—

"We have now come to the cloister, where the contrast between reminiscences and reality is still more extraordinary. If Wiseman's description were to be understood as satirical, it could not be more biting. He speaks of 'bare corridors, whitewashed cell, with its straw pallet and plank shutters.' It appears either that he has never visited a monastery of Black Benedictines in Italy, or that he has chosen to forget his visits in order to invent a romance for the benefit of his hero. I would ask Wiseman whether he could point out to me, among all the aristocratic mansions of England, any edifice more vast, imposing, and luxurious than the Benedictine monasteries of Parma or Rome, where his Chiaramonti dwelt; more splendid than that of Naples, with its maiden pictures by Zingaro; more regal in magnificent galleries, rich marbles, or commanding corridors and halls, than that of Monte Cassino? I will say further, that the Benedictine cells have not straw pallets, but excellent beds as used in Italy, and that not only are they more than comfortably furnished, but that many of those which I have seen might compete in luxury and elegance with the drawing-room of a lady. It is true that the monks occasionally, on stated days, conduct 'the silent feeding of the body in the refectory,' but it does not follow on this account that the 'feeding' is not of first-rate quality and delicacy. The 'silent feeding' is no other than a monastic invention for the better satisfying of the appetite. The monk not being obliged to spend any part of his time in talking or answering, can employ it all in devouring his viands, and thus enjoy a far more ample repast. I would also request Wiseman, as well as all the admirers of the 'silent feeding of the refectory,' to observe that it is the devil's opportu-

nity. The passion from stimulating food not being checked by rational conversation, Satanic power converts it to tempting thoughts and ill-regulated affections. This is called in monastic parlance '*demonio meridiano*,' but monachism abandons its proselytes to it bound hand and foot."

"The last exaggeration of Wiseman is the description of 'this high-sounding name descending to a level of rude equality with the peasant's or artisan's son.' This was not his case. The Benedictines had very generally adopted the practice, which still exists in many of their monasteries in Italy, of accepting none but nobles as monks; at any rate to have some monasteries where only the nobles were admitted. This practice, while it served, on the one hand, to keep up the credit of the aristocratic monks for their elegant manners, was, on the other, the principal cause of their decline, both from the severe discipline and serious study of primitive ages."

We could hardly omit the following piece of splendid declamation against the Jesuits:—

"The most memorable deed, however, of the pontificate of Pius VII., the deed which will hand his name down to posterity as a prodigy of imprudence and imbecility, and cause his memory, if not to be cursed, at least to be execrated, was the restoration of the Jesuits. I do not deny that the Jesuits are the principal support of the Papacy, with its corruptions, its pretensions, and its infamy; but what I do deny is that their restoration should be held forth as a proof of the piety, and of the zeal of Pius VII. for the purity of religion. Be sincere at least in your charlatanism. Tell us plainly that you desired to confide again to those dishonest and shameless janissaries the guardianship of the chair of St. Peter, that *chef d'œuvre* of the father of lies, which was threatened with entire ruin by the light and civilisation of the age, and then we shall believe you. But to hope to persuade us that you are preparing a cup of honey and ambrosia from the poison of vipers and asps is more than you can possibly pretend to do, masters of deception though you be! It was the Papacy, and not Jesus Christ, which Pius VII. had in view when he restored that baleful order, which, by a bull of Clement XIV., *Urbanis et orbis*, was suppressed solemnly and in perpetuity amidst the universal acclamations of the peoples and monarchs of the whole world. An order which had succeeded by fraud and imposition in amassing an immense amount of riches, chiefly at the bedside of the dying, to make use of it subsequently in the most iniquitous manner. An order which had contrived to obtain a fearful degree of influence by its aristocratic alliances, having opened its cloisters to all the refuse of the highest ranks, and became the receptacle of the superfluous of noble families, to their great relief and its own advantage. An order which had dexterously introduced into the sanctuary, the palace, the forum, and even within the secrecy of the domestic lares, an iniquitous system of universal espionage, whose wires were worked in the recesses of the confessional, to compromise, subjugate and dominate society in general. An order which, refusing to render obedience to legitimate authority, had embodied in its authors the principle taught by canonical law of the legality of regicide; reducing it to a scholastic system, and introducing it as a portion of its teaching to the consideration of youth. An order which, faithful to its principles, had furnished the scaffolds of Paris, Lisbon, and London, with Garnets, Malegridas, and their emulators in attempts upon sovereigns, and for the actual assassination of the father of France. An order which had contaminated its theology with every sort of turpitude, from mental reservation to mammillary contact; and from the *double entendre* to "the end justifying the means;" thus poisoning the pure font of evangelical morality. An order which had chained the multitude to its triumphal car, captivated by the luxuriant paganism of its festivals, and fascinated by the agreeable relaxation of its confessional. An order which had treasured the examples of ancient phariseism a hundred-fold, deceiving the people with the semblance of virtue, but hiding beneath the holiest appearances the austerities, the pleasures, delights, and even the vices of a parasitic life. An order, which, with eyes bent down, feigned humility, while in reality it sought only worldly riches, forgetful of heaven; and with hands crossed on its breast it simulated the piety of the saint while in truth it thus conceals the assassin's poignard, ready to plunge it in the heart of society on the first propitious opportunity. Such is the order which Pius VII. in a moment of bigotry recalls to life, and which, in order to give the lie to the *bullish* infallibility of another Pope, he restores to the exercise of its villainy amidst the execrations of the inhabitants of both the old and new worlds, excepting only the order itself, and hypocrites and scoundrels who alone were interested in its resuscitation. When we reflect upon what this fatal order has been, is, and must ever be—when we think of its own confession, which I have many times heard boldly repeated by Jesuits, that its sole aim is to push back our age to feudalism, to ignorance, and the state of Catholic servility anterior to the French revolution, I say without hesitation that none but a confirmed villain can be found to praise an order full of so perverse a wickedness, and commend the Pope who restored it."

Of Consalvi, as chief Papal counsellor, and of the works and fruits of Pius's government, Gavazzi writes sensibly and well;—and, further, treats Dr. Wiseman to a most severe but just retort on his eulogiums of the man who seized and imprisoned the Pontiff he delights to laud. The Cardinal has even detected "a providential dispensation"—which, of course, there is, but the words are employed by him in his own special sense—in the return of "the ostracised, branded, and proscribed name to the same place, bearing the same imperial title" &c., in the person of "the present illustrious successor" (his own words), the Third Napoleon! But this "august nephew of august uncle" is necessary to the Papacy:—that is the secret of the "bombastic panegyric." Gavazzi, however, may well say, that it has made him put his hands to his head, to assure himself that he wears it still on his shoulders, when he looks at this "caracolling in red slippers before the long-nosed Beauharnais-ides," and remembers that he himself was forbidden by the Pope to preach for some months,

because he once uttered from the pulpit a word of mere pity for the Napoleon, whom a cardinal now places with Alexander, Charlemagne, and Christopher Columbus!

We come to the second of this group of Popes, Leo XII. Cardinal Wiseman declares him elected by the conclave, as guided by the Holy Spirit—and yet by a compromise! Gavazzi is indignant,—he lets the conclave be known for what it really is. Leo was elected “only by cabal,” and it required all the effort of cabal to set him firmly in the cabalistic chair of St. Peter.” But Leo is Dr. Wiseman’s “beau idéal of a Pope: so much does he admire him, that he thinks he has scarcely a parallel in the history of the Papacy.” Here, therefore, Gavazzi bends all his strength to his task; and though little of personal reminiscence is supplied, he ably confutes many of Dr. Wiseman’s statements as to the policy of this Pope, and the results of his Pontificate. He also replies eloquently enough, if only a deeper spirit were in the reply, to the Cardinal’s glorification of the ceremonials of his church; and denounces the splendid materiality of Romish worship as “Papal paganism.” “It is,” says he, “mythology without history; the imposture of Olympus without the reality of the Areopagus and the Forum; the Vatican without the Acropolis and the Capitol; Popes and priests without heroes; a lie within a lie, without its compensation; Circe, who bewitches her victims; Medusa, who petrifies them to devour them; doubly cursed as paganism and papacy!” But Leo personally has hardly justice—for even a Pope—from our author: and if the Cardinal is absurd in his admirations, and false in his eulogies, the once-monk is scarcely less extravagant in the other extreme, when he sums up the character of the man in such words as follow:—

“Leo XII. died despised by all, having displeased all—the cardinals, because he would act for himself; the priests, whose peculations he discovered in his importunate visits; the liberals, whom he persecuted with the hatred of Cain; and his subjects in general, whose condition he rendered worse by his ill-digested attempts at reform. He did well to choose his tomb and write his epitaph himself, for not even a dog would have undertaken the task after his death.”

Of the character and pontificate of Pius VIII. who succeeded Leo, Gavazzi has but little to say:—the chief part is contained in the paragraphs we extract.

“Pius VIII. was from the little town of Cingoli; his name was Saverio Castiglioni, and he was Pope twenty months. His Secretary of State was Cardinal Albani, by whose intrigues he had been elected Pope instead of Cappellari. The cardinal was a musical amateur and preferred accompanying the *prima donna* who came to sing at the theatres of Rome on the pianoforte, to attending to the affairs of State. Wiseman records but three events of this pontificate—Catholic Emancipation in England, in which it did not co-operate; the brief to the Prussian bishops, which did not take effect; the revolution of France, July, 1830, which did not belong to it. That Castiglioni should be learned in canonical law, is but a small merit in reality, considering the progress made in the philosophical sciences. But by those who take an interest in these musty antiquities, Pius VIII. must be regarded with respect.

“The Romans liked him because he falsified the proverb *Honores mutant mores*, and did not forget as Pope that as cardinal he had loved the bottle of Orvieto, which he drank every day at an inn beyond Porta Pia. An hour after his election, before appearing in public to go to St. Peter, he ordered that all the barricades placed in front of public houses by the stupid bigotry of Leo, should be removed.

“Another thing worthy of mention in this pontificate is, that Pius VIII. left a full treasury at his death, not having employed the State finances either for good or evil. He will then pass to posterity among the few Popes whose memories are not execrated, for he had not time to make himself hated; a privilege which he shares with Titus Vespasian, who was a model of clemency and wisdom, and who occupied the throne but little longer than Pius VIII. Perhaps, had the reign of either been longer, they would have been regarded by posterity in a different light. No one began to reign better than Nero, no one finished worse. Pius VIII. may thank the shortness of his pontificate, perhaps, that his memory is not now cursed like that of his successor.

The last of the four Popes has nearly half of this book to himself. It is very difficult to do justice by extract to what Gavazzi has written of Gregory XVI. The whole ought to be read by those who have seen Cardinal Wiseman’s wretchedly trumped-up and deceitful story. If there is any believing almost universal testimony, piecemeal though such information as concerns a Pope will unavoidably be, we are compelled to regard the Cardinal’s story as simply what we have summarily said;—and those who would know the real tale of the life and policy of a Pope of our own times, must, to say the least, seek it in other pages. The Cardinal gives only a few pages to Gregory’s pontificate of sixteen years; but, considering its fertility in events, it would appear incredible that it should furnish the “fanciful brain” of the author with no further recollections, were it not for some such reason as Gavazzi intimates—namely, that “gratitude and caste urged the tactics of reserve.” It was Gregory who “transplanted Dr. Wiseman from the English College at Rome to the imaginary fields of Melipotamus,” and as “only good actions can be praised,” “gratitude suggested silence as being far more to his Pope’s honour than anything he

could say about him.” Again, “as a priest he has done well, and has proved that he is not a bird to sully his own nest.” But it is alleged that the iniquities of this Pontiff and the enormities of his rule are no secret. The Cardinal calls him “the virtuous Gregory;”—and is answered with charges, stated in loathsome details, that he was a notorious drunkard, and had a licentious connexion with the young and beautiful wife of his barber-counsellor Gaetanino—about whom it was everywhere current in the Roman States that she was the *chère amie* of his Holiness, and she was popularly called *La bella Gaetanina*. The public acts of the Pontiff, and the influences of his government, are lauded by the Cardinal;—and Gavazzi attempts to show, in reply, that they involved a calamitous series of corruptions, follies, and crimes. “If the infamy appears incredible to some,” it is said, “it arises only from illusion or self-deception.” On the death of Gregory, we have the following passage, which finishes the book:—

“It is the common opinion among the Roman people that he was starved with hunger. This might seem impossible, especially with the image before our eyes of the omnipresent Gaetanino and the anxious Gaetanina. But those who depict events in this manner are ignorant that immediately after the death of the Pope everything that the Cardinal Camerlengo of holy church finds in his apartments he seals and sequesters for the benefit of the State. It is therefore the interest of the nephews and domestics of the Pope during his illness to put everything aside belonging to him to the very last scrap, to anticipate the legal spoliation of the Camerlengo. This is the explanation of another fact, namely, that at the death of Leo XII. the surgeons who embalmed him could not find a sheet in which to wrap his body, nor a towel to dry their hands, but were obliged to send to the hospital of Santo Spirito to seek these indispensable articles. Now if it be remembered that the illness of Gregory XVI. was very rapid, did not continue more than three days, and his death was apprehended to be of a sudden character, it will be seen that very little time was allowed for carrying off from the Vatican the numerous and rich spoils of the pontiff thief, and it will cause no surprise that domestics, nephews, Gaetanino and Gaetanina, troubled themselves little about the dying man, intent as they were upon securing the means of rendering themselves rich and happy at the expense and in spite of the Pope, who, meanwhile, was tortured with the pangs of hunger, and cursed the net and ship of St. Peter which failed to provide him in that emergency even with one poor miserable fish to save him from the horrible death of Ugolino.

COROLLARY.

“Gregory XVI. died execrated by all except by Pius IX. and the men surrounding him, who were bent upon continuing the infamous acts of his infamous pontificate; the exception also extended to the worms of his own sacerdotal caste, to whose level he sought to reduce the lofty genius and nobleness of Italian patriotism. The eulogy of Wiseman, being that of caste, although natural, is not truthful. The sentiments of the Roman people—the only jurymen competent to decide in the case of their factitious Sovereign—have unanimously pronounced a verdict of guilty against this drunken Nero of the tiara. The public opinion of the Roman States, that infallible judge in human affairs, has condemned his memory among the *dies nefasti*, having pronounced the sentence that it should receive condign punishment in being handed down to posterity under the appellation of CURSED MEMORY.

“Sic transit gloria mundi.”

When speaking of some of the eminent men of the Pontificate, the author does justice to the truly great Mezzofanti and Mai—“the two luminaries of their age”—who, misplaced and neglected by the Pope, were the admiration and pride of the people. Cardinal Mai’s transcript of the Vatican code of the entire Greek Scripture has recently been published,—after having been printed for many years before his death, but unpublished, “why, nobody but himself seemed to know,” says Wiseman,—“simply because Rome will not allow, or, at least, does not desire it,” says Gavazzi. But it is published, the Cardinal will now say triumphantly:—but, can we depend on its accuracy as now issued by Rome? is the question which is being universally asked by scholars. Is there nothing suspicious in “fourteen pages” of corrections, so-called, issued by a commission that has the sanction of Rome. As things now stand, no scholar can be certain of any reading not otherwise confirmed. Gavazzi says effectively what many have been thinking:—

“Wiseman, however, without pity for his departed colleague, with the frozen conscience of the scribe, wishes to persuade us that such is the case, but that a remedy has been found. ‘The work has therefore been minutely collated with the original by a commission of able scholars, and a list, extending to fourteen pages, has been made of mistakes. With this accurate correction the work is offered for immediate publication.’ Plague and malediction! Who composed the commission? The world has a right to know. If its members were Jesuits only, or Papists only, that should be quite enough to make us receive the list with the utmost caution and not without suspicion of imposition. Every one felt confidence in Mai. His palimpsestic accuracy was an essential part of his existence, but the world has not the same confidence in the Jesuits or their scholars. Everybody knows that the vulgate was purposely corrupted by the Jesuit Bellarmine, who employed Jesuits only as his amanuenses. With this fact before our eyes, we have a right to conclude that the list of mistakes, fourteen pages long, is nothing more than a repetition of the old fraud, and that, under pretence of correcting Mai’s mistakes, it has been sought to make the corruptions of the Clementine Vulgate pass as belonging to the Vatican code. I wish to be clearly understood. If Rome ever

publishes the Vatican code it may be known that it is falsified, and that the letter-press is not the *fac simile* of the celebrated code. It ought to be received as authentic only if the publication is made by men who are independent and enjoy universal confidence, and when it has been examined, collated, and verified by a commission of learned and honest men, half of whom, at least, should be sincere Protestants of different countries. If Rome will not publish this grand code on such conditions, it is a proof that she does not choose to give it genuine. Published by her alone it cannot be otherwise than adulterated.”

We have given considerable space to this small book, believing that our readers will take great interest in its contents. We have tried to write impartially about it, without giving the bridle to our anti-Romanist prejudices,—and without either yielding a totally unqualified assent to Gavazzi’s opinions, or pronouncing on his motives and evangelical professions.

Gleanings.

The great ball of the Palace of Westminster has been christened not Big Ben, but St. Stephen.

It is computed that at the present time the number of visitors to Brighton exceeds 40,000.

There is some expectation that the Royal Artillery will be re-organised, and divided into new divisions.

M. Jullien is about to visit, on a musical tour, every capital and city of Europe, America, Australia, the Colonies, and the civilized States of Asia and Africa.

A very vicious bull belonging to his Grace the Duke of Rutland, has been rendered gentle and docile by Mr. Rarey’s taming system.

The Essex Hall Asylum for Idiots is closed, and the whole of the pupils have been removed to the Asylum at Earlswood, Redhill, Surrey.

The new plans for warming St. Paul’s Cathedral for the special services were put to an experimental test on Thursday, and found satisfactory “in every point of view.”

At the last Court of Common Council, a memorial was read from Mr. Charles Pearson, which stated that all his efforts to induce the Great Northern Railway Company to contribute their subscription of 175,000*l.* towards the Metropolitan Railway Company had failed.

Apocryphal of the meeting of the Congregational Union, at Halifax, the following colloquy is said to have taken place between a weaver and a spinner, in the public streets: “Eh, Jos, what’s up, think yer?” “Well, I doant know, but it looks as if the parsons were all out on strike.”

The *Manchester Examiner* says:—“Penny concerts have been very successfully carried out by Mr. Livesey, of Preston, in the Temperance Hall of that town, and we believe the example has been followed by the teetotallers in some parts of the neighbourhood.”

The following is Sir W. R. Hamilton’s theorem of hodographic isochronism:—“If two circular hodographs, having a common chord, which passes through or tends towards a common centre of force, be cut perpendicularly by a third circle, the times of hodographically describing the intercepted arcs will be equal.”

The great development of ladies’ dresses has necessitated the construction of trunks of extra size to convey them on railways; and as such trunks not only take up great room, but cost much trouble, the railway companies contemplate henceforth charging for them by size instead of weight.—*Galignani*.

A great shaving-match against time has been performed at Keighley, near Leeds. A “Professor Carrodus,” attended by three latherers and five stoppers, engaged to shave seventy men in sixty minutes; and succeeded in performing the task four minutes within the specified time, amidst the cheers of an assembled multitude.

Some time back it was stated that an Italian gentleman named Falcony had discovered the means by which the progress of decay in dead bodies could be effectually arrested; the fact has been put beyond doubt. At the Grosvenor-street School of Medicine, on Tuesday, a body which had been subjected to the influence of M. Falcony’s powder on the 24th of September, was exposed and found to be perfectly preserved. The process is said to be not expensive, and may, therefore, be of great utility.

I have heard on excellent authority that the Empress and some of her ladies have lately been engaged in making all manner of experiments on dress, as regards form, and development, and colour; and that the result is that they have determined before long, to inaugurate a violent reaction to the present style—that is to say, to have dresses short enough to display the foot and ankle, instead of trailing on the ground; to diminish immensely their prodigious development; and in place of colours more or less staid to have the brightest and gayest hues imaginable.—*Paris Letter*.

BIRTHS.

GOUDGE.—Oct. 16, at Canonbury, the wife of Mr. Watts W. Goudge, of a son.

JAMES.—Oct. 22, at Newport Pagnell, the wife of Mr. W. W. James, of a daughter.

MARRIAGES.

GINSBURG—CROSFIELD.—Oct. 19, at Great George-street Chapel, Liverpool, by the Rev. Dr. Raffles, the Rev. Christian D. Ginsburg, to Margaret R., eldest daughter of W. Crofsfield, Esq., of that town.

THOMAS—WALTERS.—Oct. 20, at Mount-pleasant Chapel, Swansea, by the Rev. C. Short, M.A., Mr. John B. Thomas, watchmaker and Jeweller, of Cardiff, to Elizabeth Rebecca, eldest daughter of Mr. Thomas Walters, jun., of Swansea.

WADLAND—GOCHER.—Oct. 21, at the College Chapel, Chesham, by the Rev. George Wright, the Rev. John Wadland,

B.A., of Chester-street, Durham, to Ann, eldest daughter of Mr. John Gocher, of Turner's-hill, Cheshunt, Herts.
FILMER-HILL.—Oct. 22, at St. George's Church, Hanover-square, London, Sir Edmund Filmer, Bart., of East Sutton, Kent, to Mary Georgiana Caroline, daughter of Lord Marcus Hill.

DEATHS.

SKINNER.—Oct. 18, at Seaton, Devon, after a lingering illness, Mr. Robert Skinner, aged forty-four years.
PEWTRESS.—Oct. 21, in perfect peace, Samuel Peach Pewtress, of 30, Gracechurch-street, and Blakesly House, Stockwell, in his forty-first year, deeply regretted.
RABY.—Oct. 22, suddenly, at Woodhouse-grove, Leeds, whilst on a visit to his son, the Rev. John Raby, Wesleyan minister, in the sixty-ninth year of his age, and the forty-eighth of his ministry.
GORDON.—Oct. 22, Augusta, the beloved daughter of E. H. Gordon, Park Wharf, Nottingham, aged twenty-one years.

EXPERIMENTS AT THE FRENCH ACADEMY OF SCIENCES.—Some extremely interesting experiments communicated by M. Berthé, the eminent French chemist, to the Académie des Sciences, at Paris, rationally and satisfactorily explain one of the causes of the high and popular estimation attained by Dr. de Jongh's celebrated Light-Brown Cod Liver Oil throughout the Continent and in this country. M. Berthé, adverting to the works and opinions of Dumas, Liebig, Boussingault, Claude Bernard, and other distinguished savans, as tending to show that the efficacious action of this Oil, in improving digestion and nutrition, materially depends upon its peculiar and powerful assimilating properties, ascertained, from his carefully-conducted experiments, that whilst this variety, after prolonged and continuous administration, underwent no appreciable diminution of its assimilating faculty, butter, almond, olive, and whale oils, English and Newfoundland Cod Liver Oil, and Cod Liver Oil rendered clear by alkalis and charcoal, sometimes called "tasteless," and "Pale" or "colourless" Oil, within a very short period entirely lost all this essential quality of assimilation. The correctness of Dr. de Jongh's well-known researches, establishing the superiority of his Light-Brown Oil over the yellow or pale varieties, is thus further confirmed, and is likewise appropriately acknowledged by Baron Fouquier, Professor at the University of Paris, and Physician to his late Majesty Louis Philippe, in the following terms:—"You have rendered an eminent service to science, by acquainting practitioners with the cause of the frequent irregularity in the effects of Cod Liver Oil, and directing their attention to a proper choice. You have thereby preserved to science the benefit of a medicine that might have fallen into utter discredit in consequence of its unaccountable inaction in some cases."

ADVERTISEMENT.—**FUNERALS**.—J. Luntley respectfully announces that he has succeeded to the Funeral and Estate Business conducted for more than forty years by the late Mr. J. J. Luntley, with the same experienced Assistants, hoping to retain the confidence of the Friends of his honoured Father. Sales of every description of Property by Auction or by Private Contract. Valuations made. Estates collected. 42, Bishopsgate-street Without, E.C.

ADVERTISEMENT.—**HOLLOWAY'S PILLS**.—Bilious headache and all affections of the system that result from depraved or insufficient, or superabundant bile, are relieved with wonderful celerity and most thoroughly by these mild Aperient Pills. They are not however aperient only, but have a peculiar and specific influence upon the blood which they at once purify and enrich. It is well known that the liver and stomach always sympathise with each other, and that the liver is never much disordered itself without causing some similar disturbance or impediment in the organs of digestion. These truly wonderful pills act powerfully and simultaneously on both the liver and the stomach, and thus the double cause of what is called bilious headache is subdued at once.

We have read with much pleasure Du Barry's Report on the cure of diseases without medicine by Du Barry's Food, of indigestion (dyspepsia), flatulency, constipation, nervous, bilious, and liver complaints, cough, asthma, consumption, and debility. The following are a few extracts which appear to merit the attention of many:—Cure No. 47, 121.—"Miss Elizabeth Jacobs, of Nazing Vicarage, Waltham-cross, Herts: a cure of extreme nervousness, indigestion, gatherings, low spirits, and nervous fancies." Cure No. 48, 814.—"Miss Elizabeth Yeoman, Gateacre, near Liverpool: a cure of ten years' dyspepsia and all the horrors of nervous irritability." Cure No. 52, 612.—"The Dowager Countess of Castle Stuart, of many years' nervous irritability, bile, and indigestion." Cure 54, 812.—"Miss Virginia Zegers, cured of consumption, after her medical adviser had abandoned all hopes of recovery." Cure 180.—"Twenty-five years' nervousness, constipation, indigestion, and debility, from which I have suffered great misery, and which no medicine could remove or relieve, have been effectually cured by Du Barry's Food in a very short time."—W. B. Reeves, 181, Fleet-street, London.

[Supported by testimonials from the celebrated Professors of Chemistry, Dr. Andrew Ure, Dr. Shorland, Dr. Harvey, Dr. Campbell, Dr. Gattiker, Dr. Wurzer, Dr. Ingram, Lord Stuart de Decies, Major General Thomas King, and many other respectable persons, whose health has been restored by it, after all other means of cure had failed. Suitably packed with full instructions. In canisters, 1lb., 2s. 9d.; 2lb., 4s. 6d.; 5lb., 11s.; 12lb., 22s. The 12lb. canisters are sent carriage free, on receipt of Post-office order. Barry Du Barry and Co., 77, Regent-street, London, and through all Chemists and Grocers in town and country. Important caution against the fearful dangers of spurious imitations:—The Vice-Chancellor Sir William Page Wood granted an Injunction on the 10th March, 1854, against Alfred Hooper Nevill, for imitating "Du Barry's Revalenta Arabica Food."

Money Market and Commercial Intelligence.

CITY, Tuesday Evening.

Owing to various causes, chiefly the indecision of the Bank in lowering the rate of discount, the money market is in a most stagnant state, and the daily transactions present no features of novelty to enliven the respective markets. Speculation has been brought to a stand, notwithstanding the facilities which exist in all directions for the development of that description of enterprise. The public, too, are as apathetic as though money could not be obtained except at usurious rates, and negotiable property of all descriptions possessed no substantial value. To-day the funds continue exceedingly heavy, and scarcely any transactions have been recorded. The same inactivity is exhibited in the other markets.

Foreign securities are moderately active, but prices exhibit a slight decline. There has been a very limited business reported in the Railway Share Market, and prices have further receded about $\frac{1}{4}$ to $\frac{1}{2}$ per cent. Great Northern have declined to 104 $\frac{1}{2}$. North Westerns to 90 $\frac{1}{2}$. South Westerns to 93 $\frac{1}{2}$. Midlands to 97 $\frac{1}{2}$; and North Eastern, Berwick, to 93 $\frac{1}{2}$. Eastern Counties improved to 62 and 62 $\frac{1}{2}$, and Manchester, Sheffield, and Lincoln to 36. Joint Stock Bank Shares are flat. In

the Miscellaneous Share Market Australian agricultural shares have declined to 34 $\frac{1}{2}$. Canada land are dealt in at 119; Electric Telegraph at 113 $\frac{1}{2}$; and Peninsular and Oriental Steam are 86 $\frac{1}{2}$ to 87 $\frac{1}{2}$.

The weekly reviews from the manufacturing districts indicate that trade is gradually, though steadily reviving. In Manchester the improvement is less perceptible than in other quarters, but business is evidently more animated. From Birmingham and Norwich the advices are more favourable, and though caution is exercised purchases have augmented. At Bradford, Leeds, Leicester, and Norwich the transactions exhibit greater confidence, but from Nottingham the report is not altogether so satisfactory. In Sheffield and Wolverhampton the markets have slightly improved, but at Halifax and Huddersfield trade generally seems quiet. From Ireland, especially Dublin, the accounts have been favourable.

The Board of Trade returns for the month ending 30th September last, and the nine months of the present year to that date, have just been issued. We subjoin an account of the total declared value of the exports of British and Irish produce and manufacture in those periods, as compared with the corresponding periods of the two years immediately preceding this:—

	For the month.	For the nine months.
1856	£10,216,671	£84,906,605
1857	11,068,874	95,735,592
1858	10,713,765	86,310,329

Compared with last year, the present return shows a decrease of 355,111 $\frac{1}{2}$ on the month, and of 9,415,163 $\frac{1}{2}$ on the nine months. Compared with the year 1856, however, the present return shows an increase of 497,094 $\frac{1}{2}$ on the month, and of 1,403,724 $\frac{1}{2}$ on the nine months.

PROGRESS OF THE STOCKS DURING THE WEEK.

	Wed.	Thurs.	Fri.	Sat.	Mon.	Tues.
3 per Cent. Consols	98 $\frac{1}{2}$	98 $\frac{1}{2}$	98 $\frac{1}{2}$	98 $\frac{1}{2}$	98 $\frac{1}{2}$	98 $\frac{1}{2}$
Consols for Account	98 $\frac{1}{2}$	98 $\frac{1}{2}$	98 $\frac{1}{2}$	98 $\frac{1}{2}$	98 $\frac{1}{2}$	98 $\frac{1}{2}$
3 per Cent. Red.	97 $\frac{1}{2}$	97 $\frac{1}{2}$	97 $\frac{1}{2}$	96 $\frac{1}{2}$	97	97 $\frac{1}{2}$
New 3 per Cent.	97 $\frac{1}{2}$	97 $\frac{1}{2}$	97 $\frac{1}{2}$	96 $\frac{1}{2}$	97	97
Annuities	224	224	224	224	225	225
India Stock	222	220 $\frac{1}{2}$	222 $\frac{1}{2}$	224	—	221
Bank Stock	34 pm	33 pm	34 pm	31 pm	31 pm	30 pm
Exchange-bills	—	12 pm	13 pm	12 pm	12 pm	14 pm
Long Annuities	—	18 $\frac{1}{2}$	—	—	—	—

The Gazette.

BANK OF ENGLAND.
 (From Friday's Gazette.)

An Account pursuant to the Act 7th and 8th Vict. c. 32, for the week ending on Wednesday, Oct. 20, 1858.

ISSUE DEPARTMENT.		GOVERNMENT DEBT.	
Notes issued	£33,138,710	Government Debt	£11,015,100
		Other Securities	3,459,900
		Gold Bullion	18,633,710
		Silver Bullion	—
	£33,138,710		£33,138,710

BANKING DEPARTMENT.		GOVERNMENT SECURITIES.	
Proprietors' Capital	£14,553,000	Government Securities	£10,800,467
Reserve	3,097,613	Other Securities	14,815,120
Public Deposits	5,531,558	Notes	11,042,545
Other Deposits	18,808,946	Gold & Silver Coin	612,850
Seven Day and other	889,465		
	£37,879,982		£37,879,982

Oct. 21, 1858. M. MARSHALL, Chief Cashier.

Friday, October 22, 1858.

BANKRUPTS.
RADFORD, J. B., Sun-court, Curzon-street, butcher, November 2, December 2.
BURN, D. L., Cornhill, merchant, November 2, December 3.
MACRILL, J., late of Barton-upon-Humber, brick manufacturer, October 30, December 3.
BISHOP, J., and **WILKINSON, W.**, Birmingham, fruiterers, November 11 and 25.
ALCOCK, S., Stafford, painter, November 11 and 25.
CHURCHHOUSE, T., Briton-ferry, near Neath, Glamorganshire, grocer, November 2 and 30.
LONG, F., and **LONG, W.**, Yeasdon, Yorkshire, cloth manufacturers, November 4 and 30.
SCULLY, A., Bradford, Yorkshire, ironmonger, November 9, December 7.
OSTON, J. S., Kingston-upon-Hull, wine merchant, November 10, December 8.
TWIGG, R. E., Louth, Lincolnshire, grocer, November 3, December 1.
WILCOX, W., Liverpool, sailmaker, November 5 and 30.
RENDER, H., Manchester and Newton-leath, oil merchant, November 3, December 1.
MERRIMAN, J., South Shields, draper, November 5, December 17.

Tuesday, October 26, 1858.

BANKRUPTS.
KEMP, T., Loose, Kent, corn merchant, November 5, December 10.
HILL, J., Fairfield, near Liverpool, builder, November 5 and 30.
COLLINS, E., Old Kent-road, gardener, November 5, December 10.
MAHON, W. G., 41, Upper Berkeley-street, West, Connaught-square, bill broker, November 5, December 10.
MILLS, W., Tamworth, watchmaker, November 12, December 3.
BUNTING, E. H., Wells, Norfolk, draper, November 5, December 7.
McLELLAN, L., Llandudno, Carnarvonshire, innkeeper, November 8 and 29.
BOXWELL, J., Hephzibah-terrace, Grange-road, Dalston, commission agent, November 4, December 9.
HOLDEN, G., sen., and **HOLDEN, G.**, jun., Manchester, pencil case manufacturers, November 10, December 6.

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 25.

We had a small quantity of English wheat offering this morning, but the trade was slow, and last week's prices barely maintained; in foreign wheat little doing, and quotations nominally as last week. Flour very slow sale at last Monday's prices. Fine barley scarce, and quite as dear, other descriptions without material change. Beans and peas dull, and white peas 1s to 2s lower. The north easterly wind having caused the arrival of a large quantity of oats from Denmark and

Sweden, the sale was slow to-day, and prices of new corn sold 6d to 1s lower than on Monday last. Linseed is lower and dull sale; cakes unaltered.

BRITISH.		FOREIGN.	
	s. s.		s. s.
Wheat		Dantzic	50 to 54
Essex and Kent, Red	44 to 47	Konigsberg, Red	44 52
Ditto White	48 52	Rostock	46 50
Linc., Norfolk, and		Pomeranian, Red	46 50
Yorkshire Red	—		46 50
Sootch	42 46	Danish and Holstein	44 48
Rye	32 34	East Friesland	42 44
Barley, malting	28 42	Petersburg	40 44
Distilling	27 28	Riga and Archangel	—
Malt (pale)	66 68	Polish Odessa	38 40
Beans, mazagan	42 48	Marianopol	44 46
Ticks	—	Taganrog	30 34
Harrow	—	Egyptian	30 34
Pigeon	—	American (U.S.)	42 46
Peas, White	40 42	Barley, Pomeranian	29 31
Grey	40 42	Konigsberg	—
Maple	40 42	Danish	28 31
Boilers	—	East Friesland	24 25
Tares (English new)	68 70	Egyptian	20 21
Foreign	66 68	Odessa	23 26
Oats (English new)	21 23	Beans—	
Flour, town made, per		Horse	40 42
Sack of 280 lbs	41 43	Pigeon	42 44
Linseed, English	—	Egyptian	34 36
Baltic	54 56	Peas, White	42 44
Black Sea	52 54	Oats—	
Hempseed	42 44	Dutch	20 26
Canaryseed	78 88	Jahde	21 26
Cloverseed, per cwt. of		Danish	20 21
112lbs. English	—	Danish, Yellow feed	21 26
German	—	Swedish	21 24
French	—	Petersburg	20 24
American	—	Flour, per bar. of 196lbs.	—
Linseed Cakes, 131 lbs to 141 lbs		New York	22 25
Rape Cakes, 61 lbs to 71 lbs per ton		Spanish, per sack	—
Rapeseed, 341 lbs to 351 lbs per last		Carrawayseed, per cwt.	30 35

SEEDS, Monday, Oct. 25.—The trade in cloverseeds remains completely inactive, and values remain nominally unaltered, without any business passing. Winter tares are very scarce, and command extreme rates. Canaryseed, with moderate supply and less demand, met a further reduction of 3s to 4s per quarter.

BREAD.—The prices of wheaten bread, in the metropolis, are from 6 $\frac{1}{2}$ d to 7 $\frac{1}{2}$ d; household ditto, 5d to 6 $\frac{1}{2}$ d.

BUTCHERS' MEAT, ISLINGTON, Monday, Oct. 25.

Although there is a slight improvement in the condition of the foreign stock on sale, its general weight and quality was very inferior. For the time of year, a fair average supply of foreign stock was on sale here to-day, but its general quality was inferior. From our own grazing districts the receipts of beasts fresh up this morning exhibited a falling off in number, and there was little or no improvement in their condition. Nearly all breeds were in improved request, at an advance in the quotations realised on Monday last of 2d per 8lbs. The general top quotation for beef was 4s 8d, but some superior sorts realised 4s 10d per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received 2,500 shorthorns; from other parts of England, 400 of various breeds; from Scotland, 17 Scots; and from Ireland, 820 oxen, &c. Notwithstanding that the supply of sheep was very limited for the time of year, the mutton trade was by no means active. However, compared with Monday last, there was a better feeling in the demand, and prices may be considered fully 2d per 8lbs higher than on that day. Prime old Downs realised 5s per 8lb. We were very scantily supplied with calves, which changed hands steadily at 2d per 8lbs more money. The best veal sold at 5s per 8lbs. Although the supply of pigs was limited, the pork trade ruled heavy, at last week's currency.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	2	8 to 3	0	Pr. coarse woolled	3 10 to 4 4
Second quality	3	2	3 6	Prime Southdown	4 6 5 0
Prime large oxen	3	8	4 4	Lge. coarse calves	3 10 4 6
Prime Scots, &c.	4	6	4 8	Prime small	4 4 5 0
Coarse inf. sheep	2	10	3 2	Large hogs	2 10 3 4
Second quality	3	4	3 8	Neat sm. porkers	3 6 4 4

Lambs 0s 0d to 0s 0d.

Sucking calves, 18s. to 22s. Quarter-old store pigs, 18s to 25s each.

NEWGATE AND LEADENHALL, Monday, Oct. 25.

Our markets continue to be rather heavily supplied with both town and country-killed meat, the general quality of which is inferior. The trade still rules very active, as follows:—

Per 8lbs by the carcass.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	2	8 to 3	2	Small pork	3 8 to 4 4
Middling ditto	3	4	3 6	Inf. mutton	2 10 3 2
Prime large do	3	8	3 10	Middling ditto	3 4 3 8
Do. small do	4	0	4 2	Prime ditto	3 10 4 4
Large pork	2	6	3 6	Veal	3 4 4 4

Lambs 0s 0d to 0s 0d.

PRODUCE MARKET, MINING-LANE, Oct. 25.

TEA.—The market continues firm, and rather a large quantity is advertised for public sale during the week. The private contract market is quiet, as most parties are waiting the arrival of the overland mail.

SUGAR.—There have been few sales of importance, and prices in most instances have slightly receded. In the refined market business has been inactive, the trade showing no disposition to purchase at present quotations.

COFFEE.—The market is quiet, and but few dealings have been reported. Plantation Ceylon continues at steady rates.

RICE.—There has been a very limited supply, with little inquiry, and no alteration to report in values.

PROVISIONS, Monday, Oct. 25.—The arrivals last week from Ireland were 9,896 firkins butter and 2,729 bales bacon, and from foreign ports 7,987 casks butter and 214 bales bacon. We had a very slow week in Irish butter, the business transacted but limited; little alteration in prices, with the exception of the finest mild descriptions, which receded 2s per cwt, owing to Dutch having declined 4s to 6s per cwt. With increased supplies of bacon, prices have fallen rapidly, and they now rate from 50s to 55s, according to weights, quality, &c.

POTATOES, BOROUGH AND SPITALFIELDS, Monday, Oct. 25.—We have no improvement to notice in the demand for any kind of potatoes. Coastwise and by railway the receipts continue on a liberal scale, and the imports since Monday last have been as follows:—Rotterdam, 242 bags; Dort, 318 do.; Calais, 208 bags and 52 tons; Dunkirk, 573 bags; Harlingen, 125 bags 80 tons; Emden, 15 bags; Amsterdam, 9 bags; Boulogne, 62 do.; Ostend, 6 do.; Antwerp, 100 do.; Hambro, 75 do.; Harburg, 4 barrels; and Bremen, 6 do. Present prices:—York Regents, 75s to 90s; Shaws, 55s to 75s; Kent and Essex, 75s to 80s; French, 60s to 75s; Belgian, 45s to 60s; inferior, 40s to 50s per ton.

HOPS, Monday, Oct. 25.—We have no material alteration to note in our market since our last report. The demand continues active for fine samples of every description, but for second and inferior sorts the trade is heavy.

WOOL, Monday, Oct. 25.—Since our last report a few parcels of short wools have changed hands at very full prices, but in long wools next to nothing has been passing, on former terms. The supply on offer is very moderate; but dealers act cautiously, owing to the approaching public sales of colonial wools.

OILS, Monday, Oct. 25.—Linseed oil is dull in sale at 30s per cwt. on the spot. In rape only a moderate business is doing at 42s 6d. to 46s 6d. Fine palm is worth 40s 6d to 41s; Cocoa nut, 38s to 41s. Fish oils are firmer at full quotations. Turpentine is active, and fully 2s. per cwt. higher.

TALLOW, Monday, Oct. 25.—Our market is far from active, yet prices are fairly supported. To-day, P.Y.C., on the spot, is selling at 49s 9d per cwt. Town tallow 67s net cash. Rough fat, 2s 9 $\frac{1}{2}$ d per 8lbs.

Advertisements.

MUSEUM of SCIENCE, ANATOMY, and the WONDERS of NATURE, 47, Berners-street, Oxford-street, open daily, for gentlemen only, from 10 till 10. Admission One Shilling. — Know Thyself! A visit to this Museum will convey to the mind a more accurate knowledge of the human body, and the mysteries of creation, than years of reading. The Anatomical Specimens and Models are superbly executed, and comprise what cannot be seen anywhere else in the world, illustrating every Part of the Human Body; the Circulation of the Blood; the Brain and Nervous System; the Reproduction of the Species; the Pathology of Diseases, &c. It also contains Joined Twins, a Child terminating like a Fish, two Human Skins, male and female, and numbers of natural wonders. — "This extraordinary collection contains a great variety of natural wonders, as well as anatomical curiosities, and, altogether, is undoubtedly the most complete collection of the kind ever seen, either here or on the Continent." — News of the World. Lectures, Morning and Evening, by Dr. W. B. MARSTON, whose medical work on Nervous Debility, &c., will be presented, with an explanatory catalogue, gratis to every visitor.

COCOA-NUT FIBRE MATTING. — TRE-LOAR'S IS THE BEST. — Prize Medals awarded, London, New York, and Paris. Catalogues, containing prices and every particular, free by post. Warehouse, 42, Ludgate-hill, London.

RANSOME'S PATENT IMPERISHABLE SILICEOUS STONE. — Chimney-Pieces, Balustrades, Capitals, Trusses, Terminals, Fountains, Vases, Monuments, &c., of great beauty, at the most reasonable prices.

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American Overshoes, Waterproof Coats, Capes and Leggings, Gutta Percha Soles, which keep the feet dry and warm, Sheet Bands, Tubing, Dolls, Whips, Balls, Picture Frames, Hearing Instruments for the Deaf, Combs, Air Cushions and Beds for Invalids and Travellers, Railway Conveniences, Vulcanised India Rubber Tube for Gas, Horse Singeing Apparatus, at the GUTTA PERCHA WAREHOUSE, 87, HOLBORN-HILL.

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GLENFIELD PATENT STARCH,
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as inferior kinds are often substituted.

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LIGHT-BROWN COD LIVER OIL, Prescribed by the most eminent Medical Men as the safest, peeliest, and most effectual remedy for

CONSUMPTION, BRONCHITIS, ASTHMA, GOUT, RHEUMATISM, NEURALGIA, DISEASES OF THE SKIN, INFANTILE WASTING, RICKETS, GENERAL DEBILITY, and ALL SCROFULOUS AFFECTIONS.

DR. DE JONGH'S Oil is the most efficacious, the most palatable, and, from its rapid curative effects, unquestionably the most economical of all kinds. Its vast therapeutic superiority over the Pale Oil is established by innumerable testimonials from the most distinguished members of the Medical Profession.

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"Dr. Granville has used Dr. De Jongh's Light-Brown Cod Liver Oil extensively in his practice, and has found it not only efficacious, but uniform in its qualities. He has found that this particular kind produces the desired effect in a shorter time than others, and that it does not cause the nausea and indigestion too often consequent on the administration of the Pale Newfoundland Oil."

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Indigestion (dyspepsia), constipation, flatulency, phlegm, nervousness, biliousness, liver complaints, hysteria, neuralgia, sleeplessness, acidity, palpitation, heartburn, eruptions, impurities, irritability, low spirits, diarrhoea, hemorrhoids, headache, debility, despondency, cramps, spasms, nausea, and sickness (during pregnancy or at sea), sinking, fits, cough, asthma, bronchitis, consumption, also Children's complaints effectually removed by

DR. BARRY'S DELICIOUS HEALTH RESTORING REVALENTA ARABICA FOOD.

Which saves fifty times its cost in other remedies in illness, and is moreover the best food for infants and invalids generally, as it is the only Food which never turns acid on the weakest stomach, nor interferes with a good liberal diet, but imparts a healthy relish for lunch and dinner, and restores the faculty of digestion, and nervous and muscular energy to the most enfeebled.

We extract a few out of the many thousand expressions of gratitude from invalids cured without medicine by Dr. Barry's delicious Revalenta Arabica Food.

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The unprecedented success which has attended the introduction of these valuable preparations renders any further remarks unnecessary. They are adapted to be of the wants, requirements, and means of the Million; it is therefore no matter of surprise that they are purchased by the Million.

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These Articles are put up in neat packets, containing an ample quantity. Although sold at the low price of 2d. a packet, each preparation is warranted to be of the very best description, none but the choicest ingredients being used.

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PILLS are the very best and safest remedy for the above complaints, also for Costiveness, Piles, and Kidney Complaints, Lumbago, Tic, and Nervousness, Heated Stomach, and Furred Tongue.

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The LADIES are respectfully informed that this STARCH is
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it removes every impurity of the blood. Half-pint, 2s. 6d.;
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THE SARSAPARILLA PILLS.

They cleanse the stomach and bowels of all viscid humours,
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forms a most agreeable renovating beverage; it efficacy
in sickness, general debility, and eruptive complaints, is sup-
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The late Dr. Prout characterised its discovery as "unfold-
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Further testimonials and directions for its use in disease
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Resident Physician to the Bedford Dispensary), 27, Alfred-place,
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Stamps, "THE GUIDE TO SELF-CURE."

"The first man of the day in these complaints."—Era.
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BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT
LEVER TRUSS, requiring no steel spring round the
body, is recommended for the following peculiarities and
advantages:—1st. Facility of application; 2nd. Perfect freedom
from liability to chafe or excoriate; 3rd. It may be worn with
equal comfort in any position of the body, by night or day;
4th. It admits of every kind of exercise without the slightest
inconvenience to the wearer, and is perfectly concealed from
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"We do not hesitate to give to this invention our unqualified
approbation; and we strenuously advise the use of it to all
those who stand in need of that protection, which they cannot
so fully, nor with the same comfort, obtain from any other
apparatus or truss as from that which we have the highest
satisfaction in thus recommending."—Church and State Gazette.

Recommended by the following eminent Surgeons:—William
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(which cannot fail to fit) can be forwarded by post, on sending
the circumference of the body, two inches below the hips, to the
Manufacturer.

Mr WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 10s., 21s., 26s. 6d., and 31s. 6d.
Postage, 1s.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 8d. Postage,
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ADDRESS TO THE REV. WILLIAM TARBOTTON, LATE PASTOR OF THE INDEPENDENT CHURCH AT LIMERICK.

REV. AND DEAR SIR,—On the occasion of your departure from Limerick, after a sojourn of ten years among us as a Christian minister, our first impulse is to give expression to a feeling of heartfelt sorrow, as we contemplate the severance of those ties which for so long a period have united us together. It is at all times afflicting to be called to bid farewell to a dear friend; but, when to the bonds of friendship are added the uniting power of Christian love, and the cherished remembrances of Christian communion, the poignancy and bitterness of parting is immeasurably enhanced. Under such feelings we now address you; and, although all who have the sorrowful satisfaction of affixing their names to this address belong to other sections of the Church of God than that which is privileged to hold your allegiance; we, nevertheless, have known you intimately enough to be able to appreciate the sterling manliness of your character—to honour your disinterested and broad Christian charity, and to revere your unswerving devotion to the service of your Lord and Master, to whom alone we attribute the glory and the praise for that He has made you “an able minister of the New Testament.” But we feel that on this topic, all-important as it is, we must not intrude on the privilege and just prerogative of your own flock, who can, and will so much better do justice to the subject of ministerial power and usefulness than we dare attempt—who for the most part have been privileged to know you in other associations.

Your philanthropic mind has ever sought for opportunities to promote the intellectual and moral welfare of your fellow-citizens; and, as a clear and calm adviser in many of the local societies, we feel that your presence will be greatly missed; but it will be the source of unspeakable satisfaction to us to reflect, as it must be to yourself, dear Sir, to be assured, that in your active intercourse with all classes and creeds in Limerick, you have secured a long store of grateful and happy recollections, and consolidated friendships that are destined not to pass away.

Able and successful has been your support and advocacy of the different Christian Institutions in our city; and it will be long, very long indeed, ere the anniversaries and other analogous occasions of our local Churches and Societies will cease to present a blank not easily filled up; as we shall contemplate their platforms without your dearly-cherished presence, and undiminished by your ever-accomplished advocacy of the good work in hand: whilst the domestic circle of many of us will not soon cease to feel that the dear kind friend—the accomplished gentleman, and the devoted servant of God, is absent.

We are comforted in believing that in your change of locality, you have been directed by Divine Wisdom and Goodness, and it is our earnest prayer to the Head of the Church, who “holdeth the stars in His right hand,” that you may be blessed and sustained with eminent success, and always crowned with the outpoured unction of the Holy Ghost in your future station and labours,—that through your Ministry many may rejoice to “behold the Lamb of God that taketh away the sin of the world,” and be your crown of rejoicing in that day.

Now, Reverend and dear Sir, we bid you farewell, and pray that the blessings of the Lord God Almighty may rest upon you, and give you peace—guide you through life, and afterwards be your portion in endless days.

And let our bodies part—to different climes repair;
Inseparably joined in heart, the friends of Jesus are.
Lives in us all one heart, and nought can make us twain;
And mountains rise, and oceans roll, to sever us in vain.

We beg your acceptance of the accompanying Tea Service, as a memorial of our undying regard, and of the heartfelt esteem in which you are held by your friends belonging to the different Protestant Churches in Limerick.

(Signed)

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REPLY OF THE REV. WM. TARBOTTON TO THE ADDRESS OF THE VARIOUS PROTESTANT DENOMINATIONS.

DEAR AND HONOURED FRIENDS,—I am utterly at a loss for words to express the feelings which the address you have presented to me has excited within my heart. Who am I, that respect so sincere, regrets so touching, affection so ardent, honours so unwonted, should be thus lavished upon me? The virtues which your too partial kindness has ascribed to me I must, with unfeigned humility, entirely disclaim. I have sincerely sought, indeed, to promote in my lowly measure, the various objects, intellectual, moral, and spiritual, to which you have referred; but, of the imperfection of my doings, I am myself mournfully aware. The estimate which you have formed, therefore, of my unworthy services, and which you have expressed in a manner so remarkable, overwhelms me with surprise, affection, and gratitude. Accept, gentlemen, my warmest thanks, and believe me when I assure you that my thankfulness for your kindness shall never cease till life itself has closed.

Although, in leaving this city for my native land, I am but fulfilling a purpose formed many years ago, my regret emulates your own at the thought of our separation. He, however, whose will alone, both in coming to Ireland and in quitting it, I have desired to follow, has graciously given me solace beyond all my anticipations. My beloved flock, who have so often proved their deep affection for me, have honoured me this very day with a parting testimonial which proves that their love and prayers and benedictions will ever attend my future path. And, now, I have the joy of receiving, at the hands of the representatives of all the other denominations of our common Protestantism in this city, a tribute, which, whilst humbling me, cheers my heart by its preciousness, and will ever animate

me to fresh zeal in the cause of my Divine Master and Redeemer. That tribute I lay at his feet. I cannot accept it as being personally deserved by me; but I do most gladly accept it as an expression of love to our common Saviour, and as an act of homage to the great principle, that firmness in the maintenance of our individual views of doctrinal truth or ecclesiastical polity is perfectly compatible with the most expansive charity and the most hallowed friendship, in relation to those from whom on such points we may differ. It gratifies me, indeed, beloved friends, far more than I can tell you, thus to witness, at the close of my ministerial labours among you, such a glorious demonstration of that true, manly, nay, Divine love, among the brethren for which, I can truly say, I have so earnestly longed, so incessantly laboured, so fervently prayed.

The splendid and costly testimonial with which you have so kindly accompanied your address, I shall place with delight amongst my most cherished treasures; valuing it for its inherent worth, indeed, but chiefly for these priceless friendships and affections of which it will be the abiding memorial. To my children, both your rich gift and your beautiful address shall be handed down as an heir-loom to remind them not only of the city of their nativity, but of the loving hearts within it, which heaped honours so undeserved upon their father.

And now, dear friends, farewell! Never will your names be erased from my memory. Never will your kindness fail to cheer my heart; and never shall I cease to long for your highest welfare. That our God may graciously bless you all, as individuals, as families, as Christian churches, shall ever be my fervent prayer. And, when life's chequered course is finished, may it be our privilege, through grace Divine, to meet in that bright world where—washed in Jesus' blood and sanctified by the Eternal Spirit—we shall realise the full delights of perfect love and perfect blessedness, and shall never part again.

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ADDRESS TO THE REV. WILLIAM TARBOTTON, LATE PASTOR OF THE INDEPENDENT CHURCH AT LIMERICK.

REV. AND DEAR SIR,—On the occasion of your departure from Limerick, after a sojourn of ten years among us as a Christian minister, our first impulse is to give expression to a feeling of heartfelt sorrow, as we contemplate the severance of those ties which for so long a period have united us together. It is at all times afflicting to be called to bid farewell to a dear friend; but, when to the bonds of friendship are added the uniting power of Christian love, and the cherished remembrances of Christian communion, the poignancy and bitterness of parting is immeasurably enhanced. Under such feelings we now address you; and, although all who have the sorrowful satisfaction of affixing their names to this address belong to other sections of the Church of God than that which is privileged to hold your allegiance; we, nevertheless, have known you intimately enough to be able to appreciate the sterling manliness of your character—to honour your disinterested and broad Christian charity, and to revere your unswerving devotion to the service of your Lord and Master, to whom alone we attribute the glory and the praise for that He has made you “an able minister of the New Testament.” But we feel that on this topic, all-important as it is, we must not intrude on the privilege and just prerogative of your own flock, who can, and will so much better do justice to the subject of ministerial power and usefulness than we dare attempt—who for the most part have been privileged to know you in other associations.

Your philanthropic mind has ever sought for opportunities to promote the intellectual and moral welfare of your fellow-citizens; and, as a clear and calm adviser in many of the local societies, we feel that your presence will be greatly missed; but it will be the source of unspeakable satisfaction to us to reflect, as it must be to yourself, dear Sir, to be assured, that in your active intercourse with all classes and creeds in Limerick, you have secured a long store of grateful and happy recollections, and consolidated friendships that are destined not to pass away.

Able and successful has been your support and advocacy of the different Christian Institutions in our city; and it will be long, very long indeed, ere the anniversaries and other analogous occasions of our local Churches and Societies will cease to present a blank not easily filled up; as we shall contemplate their platforms without your dearly-cherished presence, and undiminished by your ever-accomplished advocacy of the good work in hand: whilst the domestic circle of many of us will not soon cease to feel that the dear kind friend—the accomplished gentleman, and the devoted servant of God, is absent.

We are comforted in believing that in your change of locality, you have been directed by Divine Wisdom and Goodness, and it is our earnest prayer to the Head of the Church, who “holdeth the stars in His right hand,” that you may be blessed and sustained with eminent success, and always crowned with the outpoured unction of the Holy Ghost in your future station and labours,—that through your Ministry many may rejoice to “behold the Lamb of God that taketh away the sin of the world,” and be your crown of rejoicing in that day.

Now, Reverend and dear Sir, we bid you farewell, and pray that the blessings of the Lord God Almighty may rest upon you, and give you peace—guide you through life, and afterwards be your portion in endless days.

And let our bodies part—to different climes repair;
Inseparably joined in heart, the friends of Jesus are.
Lives in all one heart, and nought can make us twain;
And mountains rise, and oceans roll, to sever us in vain.”

We beg your acceptance of the accompanying Tea Service, as a memorial of our undying regard, and of the heartfelt esteem in which you are held by your friends belonging to the different Protestant Churches in Limerick.

(Signed)

Edmund Gabbett, Mayor.	Edmund Bannatyne.
F. W. Russell, M.P.	H. Bradshaw Harris.
James Spaight, M.P.	R. Ewart.
Francis Spaight, J.P.	James Hogg.
John Duncan, Wesleyan Minister.	John R. Cochran.
Thompson Russell.	John Sharp.
R. F. Goff.	Charles Evans.
B. Evans.	Richard Miller.
James B. Boyd.	George Dartnell.
William Christy.	David Wilson, Presbyterian Minister.
Edward Cruise.	John Barrington.
R. Harvey.	John Bowerman.
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M. George Pitt.	B. Journeaux.
Wm. Phayer.	Arthur Merrick.
Matthew Pitt.	F. W. Walsh, jun.
Robert Rodger, J.P.	John Bassett.
Charles L. Grant, Wesleyan Minister.	Thomas G. Nairn.
R. Harvey Todhunter.	Robert Hunt.
F. W. Walsh.	J. Rutherford, M.D.
Luke Mullock.	William Wilson.
Daniel Gorman.	Thomas Grubb.
James Rowand.	Archibald Murray.
George Cree.	John and Thomas Myles.
Richard Russell, J.P.	Albert Augustus Gore.
W. R. Gore, M.D., Surgeon.	C. J. B. Kyte.
John R. James.	Joseph Fogarty.
John Fogarty.	Francis S. Walker.
William Fogarty.	William Hosford.
T. A. Jones, Primitive Methodist Minister.	Robert R. Gelston, M.D.
W. Onke.	Robert Fitzgerald, M.D.
William John Shaw.	John Wiglesworth, Collector of H.M. Customs.
Frederick Evans.	Thomas Yearse.
Wm. G. Gubbins, J.P.	J. Syms.
Joseph T. Seymour.	Robert Bull.
Wm. Lane Joynt.	John Sadley.
Joseph Merrick.	Wm. H. White.
Richard L. Jones.	James Worrall.
John Kimmouth.	Timothy Bunton.
Isaac Atkinson.	Robert Keyes.
Wm. Ellis, Capt. R.N.	James Ross, Collector of H.M. Customs.
William Meredith.	James Pain.
Nicholas C. Jellico.	Robert Mackintosh.
William Boyd.	J. Wormleighton.

REPLY OF THE REV. WM. TARBOTTON TO THE ADDRESS OF THE VARIOUS PROTESTANT DENOMINATIONS.

DEAR AND HONOURED FRIENDS,—I am utterly at a loss for words to express the feelings which the address you have presented to me has excited within my heart. Who am I, that respect so sincere, regrets so touching, affection so ardent, honours so unwonted, should be thus lavished upon me? The virtues which your too partial kindness has ascribed to me I must, with unfeigned humility, entirely disclaim. I have sincerely sought, indeed, to promote in my lowly measure, the various objects, intellectual, moral, and spiritual, to which you have referred; but, of the imperfection of my doings, I am myself mournfully aware. The estimate which you have formed, therefore, of my unworthy services, and which you have expressed in a manner so remarkable, overwhelms me with surprise, affection, and gratitude. Accept, gentlemen, my warmest thanks, and believe me when I assure you that my thankfulness for your kindness shall never cease till life itself has closed.

Although, in leaving this city for my native land, I am but fulfilling a purpose formed many years ago, my regret emulates your own at the thought of our separation. He, however, whose will alone, both in coming to Ireland and in quitting it, I have desired to follow, has graciously given me solace beyond all my anticipations. My beloved flock, who have so often proved their deep affection for me, have honoured me this very day with a parting testimonial which proves that their love and prayers and benedictions will ever attend my future path. And, now, I have the joy of receiving, at the hands of the representatives of all the other denominations of our common Protestantism in this city, a tribute, which, whilst humbling me, cheers my heart by its preciousness, and will ever animate

me to fresh zeal in the cause of my Divine Master and Redeemer. That tribute I lay at his feet. I cannot accept it as being personally deserved by me; but I do most gladly accept it as an expression of love to our common Saviour, and as an act of homage to the great principle, that firmness in the maintenance of our individual views of doctrinal truth or ecclesiastical polity is perfectly compatible with the most expansive charity and the most hallowed friendship, in relation to those from whom on such points we may differ. It gratifies me, indeed, beloved friends, far more than I can tell you, thus to witness, at the close of my ministerial labours among you, such a glorious demonstration of that true, manly, nay, Divine love, among the brethren for which, I can truly say, I have so earnestly longed, so incessantly laboured, so fervently prayed.

The splendid and costly testimonial with which you have so kindly accompanied my address, I shall place with delight amongst my most cherished treasures; valuing it for its inherent worth, indeed, but, chiefly for these priceless friendships and affections of which it will be the abiding memorial. To my children, both your rich gift and your beautiful address shall be handed down as an heir-loom to remind them not only of the city of their nativity, but of the loving hearts within it, which heaped honours so undeserved upon their father.

And now, dear friends, farewell! Never will your names be erased from my memory. Never will your kindness fail to cheer my heart; and never shall I cease to long for your highest welfare. That our God may graciously bless you all, as individuals, as families, as Christian churches, shall ever be my fervent prayer. And, when life's chequered course is finished, may it be our privilege, through grace Divine, to meet in that bright world where—washed in Jesus' blood and sanctified by the Eternal Spirit—we shall realise the full delights of perfect love and perfect blessedness, and shall never part again.

“The Lord bless you and keep you. The Lord make his face shine upon you, and be gracious unto you. The Lord lift up his countenance upon you and give you peace!”

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